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CHRISTIAN LIFE IN GERMANY

AS SEEN IN THE

STATE AND THE CHURCH

CHRISTIAN LIFE IN GERMANY
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BY EDWARD F. WILLIAMS, D. D.
Western Editor of The Congregationalist.

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PREFACE.

The number of English speaking youth in the Universities and Technical Schools in Germany is increasing every year. It is interesting to know what kind of religious influences are within their reach even if in their student life they do not yield to these influences. Great Britain and America owe a debt of gratitude to Germany for the literature she has furnished their people, for the contributions she has made to Christian song, and for her devotion to higher Christian learning. In the attention given to the results of special studies, particularly to the results of the so-called Higher Criticism, both countries are in danger of overlooking equally important contributions in practical Christian work. Few people either in Great Britain or in America realize the extent and importance of the Foreign Missionary work which the German Churches are carrying on, or of that still more wonderful home work which is embraced under the general term Inner Mission (die innere Mission).

In the present work no attempt has been made to describe unchristian Germany. There is such a Germany. Some of its features are necessarily sketched in this volume. No special emphasis has been laid on the effect of critical studies on Christian faith and life. Not much has been said about the relation of Church and State. It has been assumed that

one familiar with the blessings which grow out of complete separation between Church and State would recognize the difficulties under which the German Churches exist, and make allowance for them. It has been assumed also that anyone who might be interested in these pages would be familiar with the fact that the Churches, while Lutheran in doctrine, and enjoying considerable liberty in certain directions, are yet closely allied to the State, and must render their final reports and make their ultimate appeals to officers whom the State appoints. The purpose of this book is to set forth in as few words as possible, the real condition of the Protestant Churches in Germany, to describe their present spiritual condition, and to furnish data on which to form an opinion of their probable future. What is here said is the result of careful study of these Churches in their own land, and of reports which those who are familiar with their condition have made. Loosely defined, the plan of the book may be said to be fourfold: first to describe some of the methods by which the German people are trained for their duties in Church and State, and to show how the character of the government, the military and aristocratic spirit of the nation, affect Christian activity; secondly to furnish material for determining the actual condition of the spiritual life of the National Churches by setting forth in some detail what their members are doing, through Foreign Missions, for the world at large, and, through the Inner Mission, for the needy at home; thirdly to describe the forces, and their training, by which this home work is carried on; and finally to sketch the social and moral conditions of the country.

and to point out their effect on Christian life, and upon the influence of the Church, from the year 1860, or from the time when William I. became a prominent figure in Prussian politics, to the latest accessible data under his grandson William II.

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CHAPTER I.

GENERAL SURVEY.

Germany claims to be a Christian nation. In the minds of the people, the State is as truly a Christian State as the Church is a Christian Church. The laws which are enacted and enforced are Christian laws. The institutions of the country, whether educational, military or benevolent, are thought to rest on the principles which underlie the Christian religion. Neither peasant nor prince will admit that his government is unchristian, or that the parishes, into which the country is divided, are composed of unchristian people, or that religious sects, whose cardinal doctrine is that to be a Christian, regeneration by the Spirit of God is essential, are justified in pursuing their work within the Empire. Every German citizen, however far he may have wandered from the faith of his fathers, however skeptical he may have become as to the authority of the Scriptures, or the deity of Christ, however ready he may be to declare himself an unbeliever in a revealed religion, however earnest he may be as an idealist, or as an advocate of ethics as the proper foundation of true piety, still maintains that his country is Christian. It is therefore a matter of no small interest to learn in what sense the word Christian is used in Germany, what Christian faith and life in this land of the reformers

really are. This will appear in the pages that follow.

In every German school, from the first year in the lower grades to the last year in the Gymnasium, the Scriptures form a part of the daily curriculum of study. No man is looked upon as an educated man unless he has been carefully instructed in the Bible, unless he knows what the fundamental principles of the Christian religion are as expressed in the creeds either of the Roman Catholic or of the Protestant church. It is a theory of the nation that every child born within its limits, unless of Jewish parentage, shall be baptized into the church either by a Protestant pastor or by a Roman Catholic priest. Nor is this a full discharge of the duties of the State. The law requires that the baptized child be faithfully taught the principles of the Christian religion, that at the proper age, after a special preparation for the step which is taken, of his own free will, and as an expression of his own conscientious convictions of duty, he be confirmed as a member of the Christian Church. While no one, probably, would affirm that a majority, or even a large minority, of those thus admitted to the Church, are "regenerate," nearly every one seems to approve of the customs hitherto observed, and to do what is possible to retain them. Although confirmation is often looked upon as the beginning of a social career rather than of a spiritual life, and is celebrated with anything rather than the solemnity which ought to mark entrance into the church of God, even the more spiritual of the German clergy utter no protest against it, and take no steps to change the custom which has come down to

them. They say that it is impossible to decide who are, and who are not, regenerate persons, that this is a matter they are not called upon to decide, that it is something which concerns the individual soul and its Maker, and that the reality of regeneration can be inferred only from subsequent life and character. If a man is true to his calling, if he shows by his actions that he loves God supremely, and his neighbor as himself, he is to be looked upon as a real Christian, whatever his theories as to the "new birth."

The form of the German government has a very decided influence upon the form of religion prevailing in the territory under its control. Christianity cannot wear the dress in a monarchical country which it wears in a republican State. Nor will its dress be quite the same in a country where monarchy is believed in as a God-given form of government, to be sustained at all hazards, as in a country like England, where the people are practically as free as in the United States. To a greater extent than in England or in America, will religion in Germany be identified with certain traditional or legal forms, which officers of the State, whatever their duties, are required to observe. To a far greater extent than we deem desirable, religion in Germany is a matter of attendance at certain services, the filling out of reports, the discharge of certain prescribed duties. Even a minister is made through the completion of a certain course of study, the committing to memory of certain formulæ of faith, and the passing of an examination which satisfies those appointed to conduct it, of intellectual ability sufficient to meet the demands of

the ministerial office. There appears to be no examination whatever into the motives which lead to the choice of the ministry as a profession, no attempt to learn anything about the spiritual life of those who propose to preach. As the union between Church and State, especially in Prussia, is a vital one, at least on the part of Protestants, it follows that between the obedience rendered to superior officers in the Church, and that rendered to officers in other departments of public service, there is little perceptible difference.

Beginning with the simple Church, which is the unit in the department of religion, the pastor and his presbyters, who are chosen by ballot by the male members of the parish, represent the Church at the gatherings of the pastors and representatives of other Churches in the district where the local Church exists. At these gatherings, persons are chosen to represent these various churches in the provincial synod, by whose members other persons are selected to perform a similar service in the higher Church assemblies. As the Church is a part of the State, and as the State exists to conserve the interests of the Church equally with those of education, industry or trade, it is evident that the forms of the Church, whether ecclesiastical or dogmatic, will be determined, to a very considerable extent, by those of the government which protects and defends it. Naturally enough, the Church and the school, or Christianity and education, are represented in the imperial cabinet by a minister, called the Cultus Minister, whose time and labors are devoted to their interests. The Emperor himself, the constitutional head of the Nation, is the head also of the

Church. Not that he can force conscience, not that he has the right to dictate as to matters of religious faith, not that he seeks to prevent anyone from belonging to any particular body of Christians, for all religions which are moral are tolerated in Germany, even if they do not receive the imperial sanction; but that he is the official head of a body of believers in Christ whose faith is as much a part of their patriotism as service in the army or the payment of taxes is part of the public duty of the citizen. As the courts of the realm are monarchical in their forms and methods of procedure, so, as a matter of necessity, are the relations they assume to the doctrine and discipline of the Church. This monarchical spirit shows itself in those who serve the Church in an official capacity. The liturgy, simple though it is, has in it a suggestion of monarchy. Abstract truths of theology cannot be stated precisely in the form they would assume in a republic like our own. One cannot continually breathe a monarchical atmosphere without having both thought and expression more or less influenced by it.

If we would understand aright the Protestantism of Germany, it is equally important to remember that Germany is a great military camp, and that all her institutions are colored by their relation to the Army or Navy. Without her military defences Germany could not exist. It is rare to find a German citizen who believes that the Army can with safety be diminished in numbers, or that its efficiency can be maintained at much less than the present cost, or by methods of discipline less severe than those now employed. The theory which is almost universally ac-

cepted is, that every able bodied male subject of the Empire owes at least three of the best years of his life to the service of his country in the Army. In certain circumstances the time of service may be somewhat shortened, but the debt remains and must be cancelled by some sort of payment. As every officer in the Army is a member of the Church, and by a law of the Empire must partake of the sacrament not less than once a year, very naturally the soldier learns to look upon his religious duties as closely connected with his military duties. The private soldier regards the chaplain who conducts religious services, and who seeks to prove himself a friend, as a superior officer to whom strict and immediate obedience is due. Something of this military spirit is seen even in the smallest village Church. The pastor is treated as a person of superior rank. His word is law. His authority cannot be resisted except in accordance with certain fixed customs or forms of law which magnify his importance. While the authority of a patron, or a man of wealth or of high social standing may be very great, there is something about the pastoral office which gives its possessor a commanding influence. The Lutheran Church in Germany is not a Church in which laymen have much opportunity for the exercise of their gifts. In this respect, a change is now taking place; but hitherto the Church has largely been a Church of clergymen. Reverence and obedience to the minister's wishes have often been regarded as tests of fidelity in a religious life. Among the clergy, too, respect for the law and order of the Church, with exactness and promptitude in filling out reports, have

furnished reasons for promotion quite as often as efficiency in the pastoral office or in the pulpit.

Germany is a country where social distinctions exist, and are very much thought of. Rank is highly prized. Much as the people think of money, and in no country in the world is it more eagerly sought after, social position is sought even more eagerly. A woman of wealth and culture will often consent to marry a man in whose society she cannot have any real pleasure, or whom she knows to be inferior to her in mental and moral worth, if the marriage will give her access to social circles to which neither her own merits nor the rank in which she was born will secure her admission. Where the laws of the Army and of the country require an officer, before he is permitted to marry, to prove to his superiors, that he possesses, either in his own right, or through the woman he proposes to make his wife, an income which will render his family independent, it is not strange that love should often fail to occupy the prominent place it occupies in America or in England. The would-be husband seeks wealth: the would-be wife seeks social position. Each obtains what is sought, and apparently each is satisfied.

These social lines are drawn very sharply. With the exception of army officers, who are admitted to Court by virtue of their importance as defenders of the Empire, and as a reward for their services, it is expected that people will form matrimonial alliances within the circle to which they belong. As a rule, farmers associate with farmers, or with small tradesmen, bankers with bankers, merchants with merchants,

those of any particular occupation with others of the same occupation. Within these limits social life is free and delightful. But it is difficult to rise out of the circle in which one is born. Should a foreigner, when he first reaches the country, enter a certain social rank, he will almost necessarily be compelled to remain in it. He cannot to-day attend Court and to-morrow be on intimate terms with a banker or a merchant. Still there is a growing tendency in Germany to reward merit with social honors. The mechanical ability of a Krupp, or a Siemens, secures a title which brings with it social standing. But honors bestowed on the head of a family do not lift up the entire family to the position which the favored one occupies.

As a rule, intellectual ability means more in Germany than in America. Outside Court circles, there is no better social position than that which the University professor possesses. Of equal rank with him are pastors, the rectors of the gymnasia, officers in the civil service, and men of great intellectual gifts. A scholar of rare attainments, an author of exceptional brilliancy, a distinguished explorer, may be received at Court. But this honor, coveted as it is even by the family of the one who receives it, does not take the wife or the children to Court, nor give them, save indirectly, any advantage after the death of the person to whom the distinction has been paid. It can easily be seen that among a people thus socially divided, Church work cannot be carried on as in a country where social lines are not observed. It is difficult to preach as faithfully and earnestly on the practical obligations we owe to each other, when the Emperor is present in his seat, or when princes and nobles are

in their places, as when the congregation are all on the same social level. Of course there are parishes in which this is done, but they are not often found. To judge of the spiritual life of the Church in Germany, one must not forget that its members are not of the same rank socially, that they do not meet together freely, that among them it would be impracticable to establish prayer and conference meetings, like those with which we are familiar in the United States, and which are indispensable to our Christian life. Individuals of the same rank might meet together for religious conversation, and perhaps they sometimes do, but any effort to bring all classes together, would be futile and increase the sense of inferiority which the lower classes manifest in the presence of their social superiors. Such facts as these determine to a much greater extent than would at first be thought possible, the Christian life and activity of the German Church.

Germany is a poor country. Although its wealth has rapidly increased within the last twenty years, neither in the variety of its productions, nor in its accumulations of capital, can it be favorably compared with England, with France, or with the United States. Its climate is harsh, its soil thin and poor, at least in the north, and its sea coast is comparatively limited. While there is in the aggregate a good deal of wealth in Germany, the people, as a rule, have small means at their disposal. They cannot build churches out of surplus earnings or savings, as English and American Christians are constantly doing. If new churches are needed, the State must secure their erection. It is hard for the people to

spare even the amount collected in taxes for the maintenance of the local Church.

The condition of the wage-earner in Germany, if one of comparative comfort, is less tolerable than in America. An eight-hour day is unknown. The peasant goes to his toil at daylight, and in winter does not return from it until the stars appear. Masons, carpenters, tradesmen of every kind, have an almost equally long day. With all their industry and thrift there is little chance of rising into a position of independence, although in favored circumstances this is sometimes done. In general, food is poor and scant. Meat is not eaten every day. Beer and black bread are the staple articles of food and drink among the people. In such circumstances we cannot look for moral or spiritual aggressiveness, or for many or rapid social changes. The tendency is to keep things as they are. As they say in Westphalia, "What has been must be." To bring together into a Church edifice once every week a spiritually-minded congregation, eager for Christian service, is difficult. Out of such a congregation to gather a sufficient number for a mid-week prayer-meeting would be even more difficult. Probably the majority of those who attend Church think that the church or its authorities ought to do something for them, rather than expect them to do for others.

That the condition of the laboring classes in Germany is as good as in the United States cannot be affirmed. Although it costs the wage-earner much less to live than it costs to live in this country, his income is far below that which he would receive here. His long day's work brings him a very small return.

Common workmen, hod carriers, cabmen, draymen, would be independent on wages equal to those paid in this country. In harvest time, good hands receive about four marks, or one dollar a day, and board. This sum is obtained, however, only by those who are so fortunate as to work by the piece, and for this they are content to work from sunrise to sunset. Carpenters, butchers, masons, plumbers, printers, and bookbinders, all receive small pay. The profits looked for by bankers, shopkeepers of various kinds, and great merchants, are less than would be satisfactory in America. Yet German peasants appear to live comfortably. Their houses are small and poor. But the people who occupy them do not seem, except in certain localities, to go hungry, nor do they often show themselves on the streets or at church save in neat attire. In the city, families are not crowded together as in London or in New York. First impressions might suggest less regard for cleanliness and the conditions of health, especially in some of the country villages, than is usual in America, but a closer scrutiny would show that this is not true. What dirt the German makes is visible. If it be unpleasant to ride through the principal streets of some of the larger country towns, in Westphalia, for instance, and see the waste of the barn heaped in front of almost every house, and close by the main entrance, it is a comfort to learn that back of the house, is a well-kept garden, where the family spend many happy hours, and from which they derive no small part of their enjoyment and their food.

In the larger cities, the very poor do not congregate in any single section, but occupy either the top

stories, or the lower floors, of houses which contain the homes of people who are comfortably off. The laboring people are always on good terms with each other. From their ranks come many of the soldiers in the Army. These laborers are very largely socialists, or as they are now generally called, Social Democrats. But, if we except some of their leaders, they are not the dangerous persons we often imagine. They are not anarchists, save to a limited extent in the larger cities. They do not seek to overthrow the government. Nor are they republicans, as opposed to monarchists. They are in the main satisfied with the government they have, so far as its form is concerned. They desire, and earnestly seek better conditions of life. They want better opportunities for their wives and children. For this no one can blame them. The changes which will bring about these opportunities are sought through the ballot, in peaceable, legal ways, not as in some other countries through violence and dynamite. It is for this reason, doubtless, that the Emperor has been in sympathy with this class, although recently his attitude has been less favorable toward it than formerly, perhaps because those who compose it are becoming less friendly to law as their numbers increase. A few years since he sought to improve their condition through legislation in their behalf. Up to a certain point these socialists are fairly well educated. They can read and write. They can make out a bill for their work as accurately as if they had been trained in a good American Business College. Common washerwomen are no less proficient. Their hand writing is neat and legible, and their accounts are nearly always correct. Dishonesty is not

one of their traits. Yet as a whole the people are not great readers, even of daily papers. They do not patronize public libraries. There are few, if any magazines, in Germany to be compared with Harper's or the Century. If there were, the laboring classes would not read them. Perhaps they could not afford to buy them, even if interested in them. Still there is a kind of reading which is furnished them freely. It is partly religious, partly socialistic. Sermons of such men as Dr. Adolph Stoecker, formerly Court preacher, now the head of the Berlin City Missionary Society, and a Member of Parliament, and tracts full of sound advice well calculated to produce a contented mind, are largely circulated. Papers and tracts of an opposite tendency have also a wide circulation. Of the people's libraries we shall speak later.

Although no gatherings are allowed except under the eye of the police, many are held at which the doctrines of socialism are freely discussed, together with the wrongs, real and imaginary, from which the people suffer. These meetings are usually held in beer-gardens, and although in general there is not very much drunkeness, still far more beer is consumed than is good for those who use it. It is said by competent judges that the poorer classes are learning to drink, with far greater relish than formerly, a cheap kind of liquor, known as Brantwein, which is intoxicating and very hurtful. The government is desirous that these classes should continue to use beer. This is one reason why an increase in the tax on malt liquors has been so sturdily opposed.

Discontent in the poorer classes is not a bad sign. It has been a source of discouragement to many who

have had their welfare at heart that but few among them seem to care to improve their condition. Equally disappointing is it to find that after leaving school, few manifest an interest in books, or in public affairs, while the mass are content with what they already know, and desire to have things continue as they are. In view of these facts, one ought to feel grateful that discontent has begun to show itself. It is a discontent which will need a great deal of enlightenment and patient leadership, though both, no doubt, in time, will come. The day cannot be far off when better wages will be paid for labor, when the lower classes will not be willing to live as they do now; when many among them will insist upon better opportunities for education and self-improvement. Just how this will be brought about, few would care to predict. Perhaps through Socialism, or the discussion of its principles. Certainly not by laws which muzzle the press, or deprive the people of any of their rights as freemen. The rapid increase in the number of those who proclaim themselves Socialists, indicates a degree of thoughtfulness which will certainly produce fruit.

The social life of the people, as has been said, is confined to the rank to which they belong. The workman is not admitted to the table of his employer, nor invited to his parties, not even to his out-of-door parties. He may not aspire to the hand of his employer's daughter. Nor may a son of a manufacturer or contractor stoop to a matrimonial alliance with a woman from the ranks of labor. Nevertheless, such alliances are sometimes made. Nor is it as rare as it once was for a bright boy to push his way from servile conditions to those of

honor and wealth. Socialism has created a desire for better conditions than those which now prevail. It has taught the people the advantage of a trained intellect, of co-operation, of unity in aim. If these better conditions are sought within the law, as they probably will be, we cannot withhold our sympathy from the movement which promises to secure them. Why should taxes be levied on the beggarly wages of a little child, and the great possessions of a prince pay no revenue to the government? To ask the question is to answer it. That religion should flourish among a people who can scarcely secure enough by unremitting toil, and the utmost frugality to keep body and soul together, is hardly to be expected. True, they need its consolations, and its stimulus, more than those who are in better temporal conditions, yet they rarely receive it in any such way as to make it a source of moral and spiritual power in their lives. With many of these poorer people attendance at Church is merely formal, and from habit, rather than from a desire to worship God and enter into communion with Him. Their thoughts of God are determined by their thoughts of the rich manufacturer, the high-born prince or the Emperor. God is a being to be honored, feared, obeyed, rather than loved and trusted.

It is hard to put one's self into the condition of the German peasant, or wage-earner. Each retains his traditional love for personal liberty, his sense of personal importance, and yet cherishes a passionate love for his fatherland. Even his pastor hardly understands him, or descends to his level. He often speaks to him in language which is several grades

above his thought. His appeals from the pulpit, or in private life, although not entirely rejected, have less effect than they might have, were they fully understood. Very frequently they do not touch the person to whom they are addressed. Nor is this strange. A university man cannot easily think along lines which are familiar to those of the laboring classes who hear him preach, though there are some exceptions. Not a few pastors have studied the conditions of their parishes, and learned how to use the language of common life in their sermons. Not a few of the more conspicuous preachers, while fully convinced that a change in the conditions of living ought to be brought about, are persuaded that nothing will improve these conditions like the Gospel of Christ presented in a simple, spiritual way, and accepted in faith and love. A far larger number of men and women than is generally believed are seeking to reach the humbler classes by means which the Gospel sanctions, and which cannot fail to elevate those among whom they are laboring.

Even in Germany there is a middle class which exerts great influence. It is composed of energetic men of business, of men who, having served in the army, find the humdrum life of a peasant unendurable; of men who are in the service of the State either as conductors on the railways, as telegraph operators, or as employees in the post-office; of men who enter the learned professions, are employed as teachers in private or public schools, or fill positions of importance in philanthropic institutions. If few of those who belong to this middle class are socially recognized by those belonging to the higher circles, their opinions

on many questions of the day command attention and respect. In this middle class are found the men who pay the bills of the nation, who have the brains of the nation, who edit the papers and write the books of the nation, and, above all, those who train the youth of the nation.

To stimulate effort, and to prevent the more successful from being jealous of those who by birth outrank them, a few of the more distinguished middle class men, as previously stated, are ennobled, or given decorations which admit them to Court circles. A great farmer ranks as high as the rich manufacturer, the successful banker, the speculator, or the merchant prince of a city like Hamburg or Bremen. Yet none of these men would be willing that a member of his family should form an alliance with any of those whom they regard as socially beneath them; hence they have little expectation of being allied with those who are socially above them. Through their wealth their sons sometimes become officers in the army, while by marriage their daughters may be brought into court circles, but, as a rule, the members of very wealthy and highly respectable families are obliged to be socially content with the rank in which they are born.

Commissioned officers, both in the Army and in the Navy, are in the main selected from families that belong to the nobility. In some regiments the officers already in service have the privilege of deciding who may, and who may not, be admitted to their fellowship. However great his valor, a poor man's son has little hope of attaining a higher rank than that of a non-commissioned officer. There are of course exceptions,

for unusual merit generally compels recognition, but for the most part it is those who are favored by birth who win the prizes in life. Yet the noble born are brought into competition with the base born, and can keep their position year after year only by real merit, and can rise in it, only as high as their merit shows that they are worthy to rise. Hence not infrequently it comes to pass, yet not often enough to set aside the rule, that barriers of rank are broken, and that men from the lower strata of society reach the higher levels.

From what has been said it must not be inferred that members of differing social ranks are not constantly thrown together, and are not on familiar and friendly terms with each other. Nevertheless the social lines between them are so strong as to render their obliteration practically impossible. The life of a man of wealth, be he banker, merchant, manufacturer, or speculator on the Bourse, has little in common with the interests of the learned class, still less with those of the common people. The university professor, the director of the gymnasium, the head of a public school, the manager of an asylum or a prison, find their social affinities among those whose thoughts are given to educational, philanthropic or literary subjects. The pastor, hard as he may try to reach the common people with friendly and Christian advice, has little real sympathy with them. He goes elsewhere for society. Yet far more frequently than in former years do we meet persons in the ministry who are studying the social conditions of their parishes, and are seeking to bring about such changes in law and popular sentiment as will give everyone an equal

chance in life, and enable everyone to make the most of it.

It need hardly be said that in conditions like these, it is very difficult to carry forward Christian work on the broad, generous scale of the Gospel, to give every man what he considers his just due, and yet to treat all as equal in the sight of God. This is the problem which aristocratic Germany is trying to solve. The difficulties of the solution are immensely increased by the intensely monarchical and military spirit which prevails, and by the feeling that whatever is, is right, and that toward wealth, birth, education and position, every less fortunate person ought to cherish a reverent regard. Many of these general statements will be more fully illustrated in the chapters which follow. In spite of the difficulties with which her people are contending, it will be our aim to show that Germany is indeed a Christian nation, and that Christian life within her limits is far more general and influential than is sometimes thought.

CHAPTER II.

THE INTELLECTUAL TRAINING OF THE PEOPLE.

Nowhere in the world is intellectual power prized more highly than in Germany. The standards of attainment in the professions are as high as they can well be made. In mental equipment, the pastors, laymen, physicians, teachers, and scientists of Germany have few, if any, rivals. Yet owing to the existence of the peasant class, and the large number of mere wage-earners of the social rank of the peasant the average intelligence of the people is not up to that which prevailed in New England prior to the Civil War of 1861-65. Germany has no such newspaper press as ours. Nor is it free to criticize the government or existing institutions as is the press among English-speaking peoples. The German magazines, though numerous, are not widely circulated. The German journals and magazines are for special classes of readers, and for special objects. While admirably conducted, and exceedingly able, they do not, like the magazines and reviews with which we are familiar, appeal to the popular heart, or convey information on topics which interest everyone.

Among the children of working people there is neither the desire for, nor the hope of, obtaining such an education as prevails with us. This is due partly to the difficulty of obtaining it, and partly to the fact that, in general, the sons of university men

are most anxious for learning, and so monopolize and crowd the professions. Others are content to tread in the paternal footsteps. With the increase of wealth there is an increase in the number of those who patronize the Universities. Denominational periodicals, like those published in this country, are unknown in Germany. Those devoted to the interests of some particular phase of faith, or which represent the views of a wing of the Church, the right, the center, or the left, have but a limited circulation. Political journals, which advocate measures which the people can do little to bring about, do not attract many readers, although radical papers, like the *Vorwärts*, of Berlin, are increasing in number and influence. Still, nearly everyone manages to keep informed on the general news of the day, to know what the government is proposing to do, whether the Army is to be increased, or diminished, and what are the prospects for better times in agricultural or industrial districts. But while this true, it is also true that wage-earners, as a class, whether in the city or the country, do not seem to have the interest in reading which is observed among wage-earners in America. Members of the burgher class, well educated as most of them are, do not care for books or papers, as those of corresponding rank do here. Nevertheless, great respect is everywhere shown to men of learning. Peasants honor them, as do the burghers, from whose ranks the intellectual army receives many recruits. Outside the Army, in times of peace, the roads which lead to distinction are by authorship, eloquence, scientific discovery, success in some department of art, in geographical explorations, or through some rare and pe-

culiar intellectual gift. Distinction on the stage, or in music, brings substantial returns and honor. Statesmen acquire as much reputation for what they write, as for their ability in debate, or in leading a party. The men who obtain wealth are honored for their supposed mental power, quite as much as for the wealth they acquire. Intellect is a deity at whose shrine not a few worship.

A university man starts in life with a broad and thorough training. He is fitted to enter almost any vocation or field of study or research to which his tastes may attract him. He begins his active life as a scholar of no mean attainments. A little labor suffices to keep him informed as to the additions made to knowledge in the various departments of learning. Yet Germany is pre-eminently the country of the specialist. Few who seek the highest honors in scholarship venture to cultivate more than a small portion of the wide field to which their attention is drawn. Hence Germany is a country of authorities. Would one read the last word in any branch of learning it must be found in a German book. In practical affairs, like those connected with engineering, mining, agriculture, the applications of chemical principles, one cannot afford to disregard the theories or the methods which have found approval in Germany.

But we shall hardly appreciate the honor paid to cultivated intellect in Germany without carefully considering her system of education. In no other European county, Sweden possibly excepted, is education so scientific. It is a system of which its advocates are naturally proud. Perfect as it seems to be,

some of the best minds in the Empire are continually seeking to improve it. The system now followed in Prussia, and with slight modifications in every German province, is the result of centuries of thought and experiment. It is intended to reach every child in the Empire, to develop his faculties in a way best adapted to his native gifts, and to meet the demands of society and the State. In the Cabinet, the school and the Church are placed upon the same level. A person of great ability and exalted character, the *Cultus Minister*, is charged with their care. The theory is, that education and religion are of equal importance in the training of the citizen, that neither can be neglected without serious loss to the State. In a certain well understood sense, every teacher, as well as every pastor, is an officer of the government, belongs to that complicated machine, which not only controls and defends the country, but uses its resources, whether they consist of human lives or material possessions, for the country's good. This system of education is made effective by a very large annual appropriation from the public revenues.

The schools may be classified as follows: first, the schools for the people, the "Volksschulen," which correspond to our primary and grammar schools; second, the "Realschulen," which are of a first or second rank according as they fit youth for business, for occupations which do not require a university training, or for those callings which do require it, but do not demand a knowledge of the classics; third the "Gymnasia," with the pro-gymnasial schools, in which boys are prepared in the most thorough manner for everything which the universities teach. There are, in addi-

tion, separate schools for girls, who are not permitted to attend either the Realschulen, or the Gymnasia. There are technical schools, also schools of forestry, for those who are to have the charge of the forests, which for the most part belong to the government, and are very carefully guarded, schools of engineering, mining, electricity, the various departments of science, as well as many private schools for music, painting and special research. Then there are the schools in which the science of war, both upon land and sea, is taught to those promising young officers whose social standing, moral character, and intellectual ability, recommend them to the government as fit candidates for a three years course at the public expense.

It was the "Volks" Schools for which a law was designed, that would have given, as was believed, increased influence to the clergy at the expense of the teachers, which, a few years since, cost a cabinet minister his place, but which after all, would only have emphasized a little stronger than at present that moral and religious instruction, which the Protestant pastor, the Roman Catholic priest, or the Jewish Rabbi, is required to impart. These primary schools, which are practically free, at least in Prussia, are attended by pupils of both sexes from the age of six to fourteen. To a limited extent women are employed in them as teachers, as they are in girls' schools, chiefly. The grade of instruction is about the same as that in our grammar schools. Attendance is compulsory. No instructor is allowed to have more than ninety pupils in a single room. A larger number calls for an extra room, and an additional teacher. This increase continues till the building contains eight

rooms, or becomes an eight room school. Then another building, and a new school, are made necessary by law. In towns, cities, or villages, where there are twenty-five pupils belonging either to Lutheran, Roman Catholic, or Jewish families, a separate parish school may be opened, in which the pastor, or priest, or rabbi, gives a prescribed course of instruction. These schools, although often established by the churches, or the synagogues, are yet under state inspection and control, and receive state aid, though not always enough for their support. That is, the parish school may be treated as a *Volksschule*, or, if of a certain grade, may be regarded as a pro-gymnasial or a burgher school. In summer these schools open at 7 A. M. and close at noon. In the rural districts, for the sake of the older children whose work in the fields is valuable, the schools open at 6 A. M. and close at 9 A. M. Then the younger children come and remain till 12 M. In the winter, the schools open and close an hour later. Except in the larger towns, there are no Kindergartens, although there are many private schools for very young children. There are, also, supplementary schools, which furnish two hours instruction on some week day, and two hours on Sunday, for apprentices, or workmen of any sort, whose mental training has been neglected. Employers are obliged to see that their employees attend these schools. Instruction is given in German, book-keeping, correspondence, the art of making out bills, reckoning, and drawing. It is given by teachers from the public schools, and is paid for out of the tax levies. In some places, as in Berlin, there are supplementary schools for girls, who are taught, in addition

to the subjects just named, industrial drawing, womanly handiwork, housekeeping, care for the sick, and in special instances, French, English, and gymnastics. In the larger towns in which there is neither a Realschule nor a Gymnasium, there may be a Burgher, or a citizen's school. These are of two grades, a higher and a lower. They prepare their pupils either for the Realschule, the Gymnasium, or for business. They often take the place of the pro-gymnasial schools, in which for three or four years, the boy is drilled in the elements of education. Instruction is thorough and systematic. Whatever is done, is done so well that it need not be done again. Although a university education is not necessary in order to obtain a teacher's position, unless a graduate, one must spend three years in a teachers' seminary, at the end of that time submit to an examination, and if approved be content to begin work wherever there is an opening. The examination is repeated after a few years of service, so that no one who is incompetent may be retained in the schools. For a male teacher, the minimum salary is $250 a year, the maximum, $1,500. There are some perquisites as well as some opportunities for extra teaching, so that with the greater value of money in Germany than in the United States, the salary is not so small as at first appears. The Empire abounds in private schools, as well as in house, or home schools, in which persons of the highest attainments are often employed. Private teaching is a favorite occupation for a young minister while waiting for a parish.

For those boys who are looking forward to the university, and a professional life, there are, as has

been said, the pro-gymnasial schools in which the pupil remains till he is nine or ten years of age, and from which he can pass, according to his aim in life, either to the *Realschule* or to the Gymnasium, properly so-called. The Gymnasium is the characteristic school of Germany. Here is the place where the foundations of scholarship are laid, where the hard work is done which produces the results which we so much admire as they appear later in life. The course of study is nearly the same in every one of the hundreds of Gymnasia which Germany supports. It is as thorough as it can be made, and cannot easily be shortened, either by hard study or superior ability. It extends through a period of nine or ten years, or from the age of nine or ten, to that of eighteen or nineteen. Many do not complete the course till some years older. The subjects taught are those which are taught in our high schools, academies, and colleges, so that graduation from them is nearly tantamount, save in the superiority of their discipline, to graduation from one of our smaller colleges. The study of the classical tongues, with mathematics, is made prominent; although other subjects, history (ancient and modern), philosophy, literature, science, and modern languages are not neglected. Regular instruction, for a fixed number of hours each week, is given in religion and in the Scriptures. To be the head of a Gymnasium is a great honor. A few of these Gymnasia are richly endowed and receive a limited number of pupils without cost. In general, the cost of tuition is about twenty-five dollars a year.

The *Realschule* is a Gymnasium for practical life. Greek and Hebrew are dropped from the list of

studies. The time given to Latin is shortened. More attention is paid to modern languages, and to those subjects which we make prominent in our manual training schools. Those who desire, take a course of study which prepares them for the scientific lectures in the University, and for the study of subjects which do not depend upon a knowledge of the classics. Some take a course which prepares for business, and for those professions whose final training is obtained in special schools like those in forestry, mining, metallurgy. The *Realschule* is growing in favor and is meeting the demand for practical teaching which prevails among Germans, as well as among Americans. Special, or technical schools, are numerous and excellent. A course in them usually occupies three years.

But the crown and glory of the German system of education is the University. When fully equipped it has four faculties, one for philosophy and the arts, one for law, one for medicine, and one for theology. In a few of the Universities there are both Protestant and Roman Catholic theological faculties; in others only a Roman Catholic, or a Protestant faculty. In recent years provision has been made for thorough instruction in science, theoretical and experimental. The University is the finishing school in intellectual training. Its purpose is to impart knowledge, and to stimulate a desire for independent research. Professors are under no restraint of creed or religion. They are required to teach the truth as they see it, and are expected to know all that can be known about the subjects that fall within the scope of their departments. They receive a certain sum from the govern-

ment, which makes an annual grant to the universities of the nation, and also, wholly or in good part, the fees which come from the students who attend their lectures. For the degree of Doctor of Philosophy, the most coveted of all degrees given by the universities, a course of four years in Philosophy and the Arts, is required, with an examination at the end of the course, which is a real test of merit, and an essay on a subject which proves one's ability to make original investigations, and to present their results in a form suitable for publication. Instruction is usually given by lectures, of which the student takes full notes, and in a *Seminar*, or a gathering of young men from the classes of the professor, who are willing to do original work under his direction. The lectures, however, are of a character to excite a desire to read a great deal upon the topics discussed, and to render the services of a private teacher (*privat Docent*) necessary and valuable. From this position of *privat Docent* most of the more distinguished German professors have risen to the chairs they now fill. Students of law, medicine, and theology are examined at the end of their university course by a board of experts in each profession, which has authority to pronounce upon their fitness or unfitness for the positions they desire to fill. In Berlin, these examinations are severe. They are lenient nowhere. The young medical student who has passed his examination is often sent to a hospital, or if he has received aid from the state, to the Army, where he is obliged to remain some years before venturing to practice on his own account. The young lawyer is generally required to serve a sort of apprenticeship

before he is permitted to begin life as an independent counsellor. On leaving the University, the young theologian takes his first examination, and if approved by the board of examiners which the authorities of the Church have appointed, may become an assistant of a city or a country pastor, or a teacher in some rich man's family, or in a parish school. Four subjects are assigned him for private study. These call for about four months' work. At the end of a year and a half he is ready for his second examination, which is partly written and partly oral, and occupies three days. If successful, the young man may preach in vacant pulpits, assist pastors in the public service, and announce himself as a candidate for settlement. But before this he must have completed a course of study in a Preacher's Seminary of longer or shorter duration, according to the attainment of the student. He may wait months, even years, for a parish. Vacancies are not as numerous in Germany, as in some other parts of the world, while for every desirable vacancy there are many applicants. If the candidate should tire of waiting, he may continue to teach, become a chaplain in some benevolent institution or in the army, emigrate to a German colony, or be assigned to America. As he does not marry till he has an appointment, the long period of waiting often becomes very trying. In the country, where the first settlement is commonly found, the salary is $450 a year, which is supplemented, ordinarily, with a house, rent free, and a garden. Every five years the salary is increased $125 a year, till it reaches a maximum of $900. A few parishes are endowed, and in these instances the incumbent receives

a very much larger income. While no minister is obliged to remain in the charge first obtained, he has the assurance that as long as he behaves himself he cannot be driven from it at the whim of a parishioner who thinks the minister too pointed in his sermons, or not pointed enough, and that a change would be beneficial. The income is increased by fees from weddings, funerals, baptisms, and confirmations. Although there are special schools for students of theology, and institutions for the training of evangelists and missionaries, there are no short cuts into the ministry of the National Churches. When recognized as a pastor, a man has a place of honor, usefulness, and power, which increases in importance with his years. Neither in this profession, nor in any other, do the Germans believe in allowing their men to quit work while in good health, and in the full possession of their mental faculties.

The estimate which Germans put upon education is manifest in the time they devote to its acquisition, and in the system of schools they have called into existence in order to impart it. Save in the lower grades, the schools are not free. Few, however, who really desire it, are debarred by poverty from study. There are scholarships, grants for those who need them, and such other aid as professors know how to obtain for favorite, or promising students. Money is sometimes earned by private teaching while at the University. For young men like Martin Luther, or the Chevalier von Bunsen, there are always ways to get on.

The schools of Germany have never been fuller than they are now. The Universities have never been

better patronized, or better manned. The love of learning, in the heart of what may be called Germany's scholarly class, has never been stronger than it is to-day. Parents were never readier to sacrifice their own comfort in order that their children may obtain the best possible education. They begin to save for this purpose as soon as the child is born. It is not surprising that in no other country there should be so large a class of men whose intellectual discipline has been of the first order, and who are so competent to act as teachers for the entire world. Nowhere else is learning so prized for its own sake, or such pains taken to find out how best to impart it to others.

It is easy to criticise a system of education like that which we meet in Germany. It is vast, complicated, almost unchangeable. At times it seems to work hardship to the pupil, to fail in furnishing stimulus for the development of individual tastes, to destroy spontaneity; but when we see what this training machine has accomplished in the hands of those who have invented it, and who use it, we feel as if silence were more becoming than criticism. Yet we are warranted in saying that in one respect the German system is weak. It has not provided for the girls of the nation as generously and as carefully as it has provided for the boys. It has seemed to look upon the training of girls as of less importance than that of boys. This is due to the prevailing opinion that woman is inferior to man, or that her education should be less extensive, and less thorough, than his. A fairly good education may be obtained in what are known as Daughter Schools, and Higher Girls' Schools, but a Vassar or a Wellesley, a Smith, or a South Hadley,

cannot be found in the German Empire. With the exception of the University at Zürich, not a German speaking university is fully open to women. In disregard of the rules, a few professors have permitted women to listen to their lectures; but neither in the *Realschule* nor in the Gymnasium, nor in the University, can they be received as regular students. Few German women have as yet availed themselves of the privilege of attending lectures in the University. The women one sometimes meets in the lecture rooms are found, on enquiry, to be from England, or from the United States. The day of woman's rights has not yet dawned in the Fatherland. Thanks to the Empress Frederick, and a few like-minded persons, better schools for young women are now springing up. In such establishments as the Victoria Institute in Berlin, a woman may pursue her studies to almost any extent she desires. That Germany will long remain behind English speaking nations, in providing for the education of her daughters, is improbable. When that provision has been made, the intellectual life of the people will rise to heights hitherto unknown.

CHAPTER III.

THE MORAL AND RELIGIOUS LIFE OF GERMANY.

It is never safe for a foreigner to pronounce authoritatively upon the moral or religious condition of a country in which he only temporarily resides. While there can be no divergence of opinion on fundamental principles, on many important matters standards differ in different countries. What would be wrong in the judgment of an American may seem entirely right to a German. Impressions, however, are made and inferences drawn, for which there may be more or less justification. Some of these impressions are given in the present chapter.

Both the moral and the religious conditions of the people seem to be inherited. Tradition is a powerful agent in determining popular views. What the fathers have believed, the children believe, or hesitate openly to reject. Birth and education have no small part in determining one's attitude toward religion. Not many are willing to confess that they have no religion. According to the census of 1890, only a few more than 13,000 people would permit themselves to be registered as without faith in God. The majority of the people are, nominally, members either of the Roman Catholic, or of the Protestant Church. There are just about twice as many Protestants as Roman-

ists. Protestants are to some extent divided into sects, although the majority are found in the national or provincial Church. About 1,300,000 Old Lutherans are found in the census returns. There are also a small number of Moravians, perhaps two score thousand Baptists and Methodists, a still smaller number of Anglicans, a few thousand Old Catholics, a few Mennonites, and about three quarters of a million Jews. All sects are tolerated by the government, although there is really little respect for them on the part either of the clergy or of the people. Men like Count Bernstorff do not hesitate to say that the sects are without much influence, although he and other generous-minded Lutherans would not deny that the piety of those who have been gathered into the Baptist and Methodist churches has reacted on the State Church and led its members to place more stress than formerly upon the "new birth" as a pre-requisite to receiving the sacrament of the Lord's Supper.

Very largely, as has been said, is membership in the Church looked upon as natural and inevitable. As the parent has the child baptised in infancy, it follows, as a matter of course, that the child, at the proper age will be confirmed, and enter upon the discharge of his duties as a Church member. There is no good reason why he should not. The system of faith he receives is intellectual in its nature, can be put into a form of words, is easily committed to memory, and made to do duty through life. Very few even of the more spiritually minded among the pastors have any correct understanding of what we mean by revivals of religion, or of regeneration, as a pre-

requisite to Church membership. They look upon those who claim to have been converted in a revival, or who advocate revivals, as fanatics, who destroy the intellectual basis of religion, turn it into a mere emotion, and rob it of its power. In such circumstances it cannot be expected that attendance upon Church services would be universal, or even regular, though there be no set purpose to neglect them. If religion consists, as in so many minds it does, in the intellectual acceptance of certain statements of doctrine, and in conduct which harmonizes with the requirements of the State, of society, and of the Word of God, then, as there is no reason for giving emotion or the feelings any place in Christian experience, so there is no reason why one should attend Church in order to strengthen one's faith, or to persuade one's self to do one's duty. Duty admits of no delay or excuse. Duty must be done. The only question is, What is duty? The answer of the average Church member would be, "Believe in God, in His Word, attend His house of worship a few times each year, go to the communion at least annually, and, while being true to one's calling in life, love one's neighbor as one's self and God supremely." To be a Christian, and to emphasize the principles which Christ brought to light, is to live as the good of society demands, to obey law, to act out the principles of one's better nature. Religion is ethical rather than spiritual, formal rather than experimental, a matter of deeds, rather than of life and character. When the claim is made that the nation is Christian, it is meant that its laws, customs, social and literary institutions, in their ethical basis, are Christian, rather than heathen; not that its indi-

vidual citizens have consciously entered into fellowship with Christ and put themselves under the guidance of the Holy Spirit. More truly, perhaps, than in any other nation can the claim be maintained that in Germany, law, literature, the drama, and the every-day life of the people, are saturated with Christian principle, have received a Christian flavor, have been baptised with a Christian name. Not much is made of religion by way of public service, save on the Lord's Day, and on great occasions.

In the Universities no theological professor thinks of opening his lectures with prayer, as in our seminaries for the training of young men for the ministry. Nor in these great schools are there, even for theological students, anything like the "prayers" of our colleges, or social meetings for the cultivation of one's spiritual life. There are "unions" of a few students for the consideration of spiritual topics, but the larger number of these unions, even among students for the ministry, are intellectual in their nature. Life in the other departments of the University, as well as in professional and technical schools, though not openly infidel, is yet practically godless. Neither teacher nor student expresses his religious faith, if he cherishes any, in religious worship, nor, except on rare occasions, is he seen in the house of God. The German pastor does not count upon their assistance in his Christian work. Yet neither teacher nor student would avow himself an unbeliever. Each has received a religion which satisfies his intellect, and thinks it unneccessary to make any provision for the feelings.

While it is generally true that theological profes-

sors attend Church with tolerable regularity, as much cannot be said of theological students. Everywhere there seems to be a tendency to identify morality with religion, and to make little of the forms of worship. Many do not come to Church till the liturgy is over. Sunday is a day of pleasure as well as of worship. It is held in no such reverence as in Great Britain and her colonies. In Berlin, and throughout the country, morning service is fairly well attended, although by a relatively small percentage of the people, save among Roman Catholics. Yet the Churches are usually full. In the evening attendance is scant, and is confined more to the working classes, although popular preachers attract large audiences in the evening as well as in the morning. The more popular preachers are, with few exceptions, strictly evangelical in their belief. The people seem to want to hear an orthodox gospel, and to care little for essays or doctrinal discussions.

One of the crying evils in Berlin, and in some other large cities, has been a lack of Church buildings. It has been impossible, even for those who care to attend Church, to find a seat within the edifice. Within the last few years this want of Church accommodation in the capital has, to a considerable extent, been remedied. Thirty or forty new houses of worship, large and convenient, have been erected, chiefly through the influence of the Emperor and the friends he has been able to interest in the project. Doubtless public moneys have been used to some extent, although lotteries, fairs, and special appeals have contributed their quota toward the cost. The presence of the royal family at the laying of the

corner stones of these new structures, and at their dedication, the well known piety of the Empress, and the example of the Emperor in attending divine service, once a Sabbath at least, have had a wholesome influence on the people.

It is said by persons who have made careful examination, that only about one-third of those who die in Berlin in any given year, are buried with religious services. This may be due, in part, to the cost of these services. A more decisive reason, however, is indifference. The Socialists, who are in the majority in Berlin, are avowedly indifferent to religion, although they are far from being wholly given up to infidelity. They do not feel kindly toward either the clergy or the Church, partly because both are connected with the State, and partly because Sunday is their day of pleasure, and the day upon which they meet, as do so many labor unions in the United States, for the discussion of matters which affect them financially or have relation to their employers.

Nevertheless one would greatly err, were one to conclude that the Lutheran Church in Germany is dead or indifferent to the moral and spiritual welfare of its members. Nowhere in the world is the Roman Catholic Church doing better work. Its relation to Protestantism makes this necessary. The zeal of Romanism reacts upon Protestants, so that both are benefited by spiritual competition. Of the Home and Foreign Mission work of these Churches we shall speak in subsequent chapters. It may suffice to say here that one cannot rightly charge Protestant pastors with indifference. Some are more earnest than others, less perfunctory in the discharge of their du-

ties. As a rule, all are outwardly faithful. They shirk no obligations which are laid upon them. Nor do they hesitate to hold as many religious services, public and private, as the people will attend. Not a few pastors in rural districts, during a part of the year, give up three or four evenings a week to the religious instruction of their young people. They strive also to prepare the people, by private conversation, for the Lord's Supper. As a rule, sermons are simple, straightforward presentations of Gospel truth. If there are few Spurgeons or Beechers in the German pulpit, there are Dryanders, Frommels, Brauns, and Stoeckers, whom the multitude delight to hear. But sermons are the smallest part of a pastor's obligations toward his people. He lives for them. He is their friend and helper in whatever direction they need aid or sympathy. Sunday Schools are coming into vogue, or rather substitutes for them. As young men and young women, prior to marriage, are not allowed to mingle freely with each other, save in the presence of older people, or when solemnly betrothed, it is difficult to form Sunday Schools, or Societies of Christian Endeavor. Young men and young women are therefore compelled to meet their pastor separately for religious instruction. Among young men, societies have been multiplying of late, which may be called Young Men's Christian Associations. Many faithful women are gathering the younger children, on Sunday, for Biblical instruction. Considering the circumstances in which he is placed, the average pastor does as well as can be expected of him, at least until there is a spiritual awakening in other lands of which he shall hear, and

of which he and his people shall feel the influence.

From what has been said concerning the intellectual training of the German people, it will be inferred that there is great diversity of opinion among them on almost all subjects of human thought. With such love for intellectual pursuits, such opportunities for them, such thoroughness of intellectual discipline, such emphasis laid on the duty of fearlessness and constancy in the effort to discover truth, there must inevitably be great differences of theological opinion, even where there is substantial agreement in fundamental principles. In nothing is this more clearly seen than in the variety of views held by members of the same Church, and by pastors equally zealous and consecrated, concerning the doctrines of the Christian religion, the nature, the meaning, and the value of the Word of God. Few of these critical students are willing to avow themselves unbelievers or even agnostics. As Christians they claim the right to reason upon the data which scholarship furnishes them. When so-called discoveries of truth are made they put these discoveries to the severest tests before accepting them as trustworthy. As criticism of the government is somewhat dangerous, as the field of practical statesmanship is substantially closed to the majority of the thinking men of the nation, and as the doctrines of the Church and the opinions of its living teachers are of the deepest interest to all who profess to believe the revelations of the Christian religion, it is not strange that these doctrines and opinions, together with literature, science, art, music and the drama, should occupy a place in the thoughtful mind not accorded them in countries where the

press is free, where the principles of government and the acts of its representatives are fearlessly discussed and where the mind can exercise its privilege of selecting such objects for study or criticism as may suit it best. Intellectual activity like that in Germany cannot be repressed. Shut off from its legitimate exercise in one direction, it will open channels for itself in another. If criticism of a human government is prohibited or restricted, greater liberty will be taken in criticizing the affairs of the kingdom of heaven.

As to moral life in Germany there is a wide divergence of opinion. Some, whose opportunities for observation have been exceedingly good, report unfavorably. Others again, whose opinions are entitled to the highest respect, assert that morals are not lower than in the same classes in the United States. In either country there is a large number of people who are kept from wrong-doing only by the prevailing sentiment of society, or by fear of punishment. The moral problems in the two countries are largely the same. Intemperance, which in some sections of Germany is said to be increasing, shows itself less than on this side the Atlantic. The amount of beer and wine consumed is enormous. Nor is it diminishing although many wise and earnest men are advocating total abstinence, and by judicious publications are striving to show how much better it would be to employ the money expended for beer and wine for something more nourishing. So long as the staple article of food for the common people is black bread, it is hardly probable that the use of beer will be given up. A grave and pressing danger is the temp-

tation to substitute for beer a cheap kind of drink, which is both intoxicating and injurious in its effect on the system. Earnest efforts are now put forth to prevent the people from using the wretched beverage known as Brantwein.

The Social Evil, though not licensed, is put under police inspection and control. It exists everywhere, certainly in all large towns, and everywhere makes its baleful effects visible. Although the woman whose steps take hold on death is not often seen on the streets, her habitation is known and easily found. According to the reports published in Berlin, about one-seventh of all births in the city are illegitimate. This means that many parents who by common law, in the state of New York, for example, would be regarded as husband and wife, by reason of non-compliance with legal forms, are treated as if outside the pale of married life. Hence, while the number of children born outside the sanctions of wedlock is large, it is not so large as the police reports make it appear. One of the purposes of the Berlin City Mission is to persuade persons who have been, or are, living together, to be legally married, and thus secure legitimacy for their children. As these children cannot be confirmed unless baptised, or married in the Church unless their certificates of baptism be produced, it is of more importance than would at first appear that this legitimization for children be secured. The presence of large bodies of soldiers near a city always has a malign influence on large numbers of young women. Nor is the influence of University students wholly good. Marriages, long deferred on account of a lack of income, are also

unfavorable to virtue. Nor can one avoid the feeling that, for some reason, sins against chastity are less severely condemned in Germany than in the United States. Very serious, too, for the morals of the people are the licensed lotteries, which are so universally patronized. Government sanctions them, and obtains a portion of its revenues from them. They are resorted to for every kind of object. It is not thought improper to raise money for the building of a Church by means of a lottery. The amount of money which goes into the coffers of lottery establishments can hardly be estimated. The people are kept in a state of excitement nearly all the time, and if they fail to draw, as most do, they are encouraged to try again, in the hope of better luck. It is impossible that there should be as healthy a moral tone in a community where the effort to secure something for nothing, or for less than its real value, is encouraged, as there is in a state of society where such an effort is treated with the condemnation we believe it deserves.

There is apparently more respect for law in Germany than in America. In Germany laws are made to be kept. The cities are so governed as to make it comfortable, convenient, and safe to live in them. They are governed for the benefit of their inhabitants, and not for the sake of office-holders. The records show fewer murders than in the United States, and a somewhat lower per cent. of crime. This may be because the population of Germany is so nearly homogeneous, and because the newspapers are not permitted to publish the sickening details of crime. Still, even Germany has her epidemics of suicides,

murders, thefts, and embezzlements. Her prisons are well filled. A good deal of attention is given to the problems of prison reform, and with encouraging results. As a rule Germans are honest. One can safely trust their word. They are, moreover, honest as public officials. They are affirmed to be incorruptible. It is affirmed, also, that bribes are unknown, that courts are places where the law is actually administered, and where its officers make for themselves a reputation for integrity and virtue. The public money is never wasted save by mistake.

Patriotism is intense and universal. It shows itself no less in the faithful discharge of small duties than in those which are larger and more conspicuous. If there are some lapses in Germany from what we regard as a high and sound moral standard, judged by other standards, her attainments in virtue are not inferior to those of other countries, and countries, too, where Christian life seems to be more vigorous and self-asserting.

CHAPTER IV.

SOCIAL AND INDUSTRIAL MOVEMENTS IN GERMANY.

The religious condition of a country is determined very largely by its social and industrial life. Each acts and reacts upon the other. That the German people upon the whole are believers in the divine origin of Christianity tends to produce contentment and to render the problems of their government simpler than they would be otherwise. While the leaders of the Social Democracy are looked upon as dangerous agitators, who are seeking the overthrow of the government, or at any rate a change in its form, and are held to be the enemies of social order, hostile to any possession of property which is not under their control, it is not probable that anything like a majority of the rank and file of this Social Democracy, has any desire to bring about a revolution either in the forms of society or in government.

The natural conservatism of the German citizen counterbalances his intense love of personal liberty, and makes him shrink from any course which will change customs which have come down to him from the past, or overthrow a form of government which has done his country good service. He is fond of an unbroken tradition. He rejoices in the brave deeds of his ancestors, and is ready to risk his life, if need be, to imitate their example. He believes that

through the present union of the German states in the Empire his people have risen to a great opportunity, are on the threshold of a future which will eclipse in glory and achievement anything known in history. If this naturally conservative disposition leads to a kind of formalism in his piety, it saves him from any violent break with its doctrines. Even where his reason, as he imagines, is against him, it binds him to the use of sound words in the expression of his religious convictions, which are both deep and real. It is easy for a German to believe in God. Against His authority he does not rebel. Nor does the severity of moral law trouble him; still less does he shrink from the command which requires him to love God supremely, and his neighbor as himself. He may have his own opinion about the way in which this obedience is to be shown; but, as to the command, there can be, as he thinks, but one opinion. It is given in order to be obeyed, and he has no intention to set it aside. This may be due, in part, to his habit of obeying his official superiors, whether in military or civil service, to the fact that all his life he has been used to forms of authority, but its real cause is more probably to be found in his nature. He is a person who loves authority, and is willing to recognize it in the divine Being.

In his habits of living, he is simple and frugal. With wage-earners this is a matter of necessity. Income is too small to admit of extravagance. Rents are low, food and clothing are of the simplest. Those who belong to what we might properly call the middle class, many of whom are in business for themselves, are very careful in their expenditures. They

do not allow themselves to live beyond their income. They strive to live so as to save a certain portion of the income every year. In the country, houses are small and poorly, though comfortably, furnished. In provinces, like Westphalia and Waldeck, the barn and the house of the peasant are under the same roof. The cow and horse occupy the lower story, or one side of the house, while the family lives above, or across a dividing way. One may often see hay crowded into the attic of the house, while children are at the windows of rooms above those set apart for the cattle. Pigs and hens are not far distant. Yet the people who thus live, and whose food is chiefly black bread, a little sausage and beer, do not look untidy, or as if they had insufficient nourishment. In the city, the majority, including also the well-to-do, live in flats, or apartments. In Berlin, a recent census shows that a single house accommodates fifty-seven persons, while on an average we find only seven in London. In London separate houses for every family are the rule. In Berlin, save in the suburbs, they are the exception. If rents for these apartments are rather high, the aggregate household expenses are far less than in Chicago, New York, or Boston. The standard of living is simpler. Entertainments cost less. Food and clothing cost less. Carriage hire is inexpensive, and it costs less to ride on the street cars or in the omnibuses. Then, too, there seems to be a feeling that American and English people eat too much, and are too fond of expensive food. With the conviction that simple ways best befit an honest state of society, are most healthful, as well as less costly, it is not surprising that with the same amount of money, a German

can obtain far more from its expenditure than an American. Even princes make little display in their methods of living; some of them, indeed, have little money to spend, while those who have a great deal do not throw it away on frivolities. If they live comfortably they do not seem to care to live extravagantly. In later years there has been an increasing tendency, among those who have acquired large fortunes, to increase personal expenses and to introduce standards of housekeeping and entertainment which have caused much solicitude among the more thoughtful, and the lovers of the old simple ways. One of the causes of the bitter feeling against the Jews is the reckless manner in which the wealthier among them are spending their money in fast living.

To an American it seems as if the custom which prevents young people of a marriageable age from associating with each other, save in the presence of their elders, could not be favorable to good morals. No one is benefited by being continually watched, by being treated as if on the point of going astray. Marriages, which in the middle classes are not consummated very early, are less happy, one may believe, than they would be, were the parties to them allowed to associate more freely before the marriage contract is formed. There are too many go-betweens, there is too much consideration of money or income for unions of real affection. Still these do occur, and more frequently than one would think possible. An engagement is a great affair. Its solemnity is recognized by everybody. It is not often broken, never save for the most serious reasons. After an engagement has been ratified at the house of the future

bride, the young people are permitted to enjoy each other's society without hindrance. The period between betrothal and marriage for most young persons is the happiest period of their lives. This is their honeymoon. Marriage may be delayed for years, but hence-forth the two people who have announced their purpose in the presence of relatives and friends to become husband and wife, are known as bride and bridegroom, and are received by the relatives of either party as members of the family. Families as a rule are large. Germans love children. Parents and children openly manifest their affection for each other. They make a great deal of birthdays, of Christmas, and Easter, and rarely allow these days to pass without exchanging some little present with one another. The love for social gatherings which unites families, or brings them together after the children are grown up and settled in homes of their own, is exceedingly strong.

There are no national games in Germany as in England and America. The Germans care nothing for cricket, or base ball. The Universities do not challenge one another to games of foot ball, or to boat races. The typical German seems happiest when in a beer garden, listening to good music, smoking and drinking beer with his wife and children around him. For physical exercise, outside of that which daily labor requires, the people seem to have little appreciation. No one can deny that the habits of life ordinarily cultivated are favorable to good morals, and to a social life into which the discussion of questions which unsettle religious faith rarely enters.

With the increase of manufactures there has come a congestion of population in manufacturing districts. Although the population is almost entirely German, there still arise many disagreements between the employers and laborers as to wages. There are fewer of these strifes than in a country like ours, where so many persons of different nationalities and creeds congregate, and where many assume a menacing or hostile attitude toward those who give them employment. Serious strikes have not infrequently taken place in these manufacturing districts, but most of them have been settled without the intervention of the government. Others, notably in the mining districts, have been put down by the help of soldiers, and a settlement effected to the disadvantage of labor. Hardly more frequently in Germany than elsewhere have strikes really brought advantage to those engaged in them. It is easier there, than here, or in England, to compel their settlement by force, even if such a method of settlement should satisfy no one. The scarcity of employment, and the knowledge that if one gives up a place hundreds are waiting to take it, hinder many of those who are dissatisfied with their pay, from refusing to work because they cannot secure its increase. Upon the whole, whatever be the reason, there seems to be less complaint of the injustice and avarice of employers in Germany than in our own country. Perhaps it is because the haste to become rich is not quite so feverish and overpowering as here.

The government ownership of railways, telegraphs, a few breweries, and industrial establishments, and the employment of a multitude of men in the civil service, where the tenure of position depends upon

competence and good behavior, tend to create a standard as to wages and the length of a day's labor, which are not without a steadying influence upon the vast army of wage-earners. Very few who are in government service would care to risk their position by a strike or by an agitation which would bear any resemblance to a strike. Nevertheless, there are too many people in Germany for its soil and its industries properly to support. Notwithstanding the extensive fisheries, the increasing output of the mines, the strenuous efforts which are made to bring agriculture to a higher state of perfection, and to open lines of trade to every part of the world, emigration continues to increase. The demands of the Army and Navy, added to the ordinary demands for labor, are insufficient to furnish opportunities for earning a comfortable livelihood to hundreds of thousands of the population. Hence the immense emigration which has been going on for years to the United States, and is now turning toward South Africa and South America. Letters from those who have prospered in these regions and especially in the United States create the desire for emigration in the minds of those who have remained at home, and so the stream of departure for new countries continues. But in spite of the drains which have been made on the population, the census of 1890 gave Germany nearly fifty millions of people, with a country only 208,425 square miles in extent. This is a population of a little less than 239 to the square mile, a larger population than is found in Massachusetts. Massachusetts has the West to depend upon for her food. Germany cannot produce enough to feed her people. It may be doubted

whether a country, exposed as she is to the hostility both of France and Russia, can safely depend on the products of other countries for any portion of her food supply. It is estimated that about 92 per cent. of her territory, including that which is fitted for grazing purposes, is capable of cultivation; 49 per cent. of it is arable. Germany is very well wooded; her forests cover 25 per cent. of her territory, while those of England cover only 3 per cent., and those of France 17 per cent. With an abundance of coal, and a large supply of peat, there is no danger of immediate suffering from lack of fuel. But unless a stop can be put to the present rapid expansion of the population, or some new method of increasing agricultural products be discovered, and new channels opened for trade, it would seem as if the question of earning enough to meet the home demand for food would soon become a very pressing one. It is, moreover, one that may add immensely to the difficulties which Social Democrats, and a few hot-headed anarchists, now and then furnish the government. It is of no little importance that in such a condition of things there be a strong faith in eternal verities, and a wise leadership in the Christian church. That religion will form an important element in the settlement of the present problems in Germany, the religious nature and history of the people render evident.

Germany is a land of experiments in religion. She has tried Materialism. This, as one who writes intelligently in one of the more trustworthy journals says, is "an old head, weary and worn," whose day is past. Proud as she has been, Materialism can do nothing now for the people. The people have discovered that

they need something spiritual to help them to bear their earthly burdens. Philosophy has had her day. She is still powerful with many stalwart thinkers. From Kant to Hartmann, not a few have looked to her to suggest a way out of the troubles which surround the laboring class. But Philosophy has no way to suggest. She can discuss difficulties, can weave theories together into a system: she cannot furnish practical and immediate aid to those who need it. Rationalism, whatever be its form, is unequal to the demands of the higher nature of man. It cannot minister to the spirit. Even the advocates of an Ethical Religion find no firm ground upon which to stand, unless they build upon the foundation of the "apostles and prophets." Only so far as they present the doctrines which Christ taught can they really touch the people they desire to influence. A "new religion," "the religion of the future," in which we hear much of "reason," "the rights of man," of "progress," "the advancement of the race," has nothing for men and women who are hungry, who are friendless and hopeless, who want God, and the help which He alone can bring. Says one who has considered the question, "Both Catholic and Protestant must study the question of aid for the working, or wage class, together." They must be agreed as to the measures which shall be taken for the removal of the need which is most pressing. Wise Christian men are satisfied that nothing short of religion, earnest, practical, every-day religion, will lift suffering miners or other toilers out of their depressed condition, or give them courage to try to help themselves, and thus encourage others to unite to-

gether to make these attempts successful. It is for the "fourth, or laboring class," especially, that help is demanded. It is for this class that the two great Churches of Germany are trying to work together. Statistics show that out of every hundred Germans, forty-seven are farmers, or peasants, thirty-five employed in the trades, and only nine engaged in stores, or in the sale of the products of industry. Yet the laws recently enacted are, it is claimed, chiefly in the interest of the smallest class, and opposed to all that concerns the agricultural welfare of the nation. Economically, it is asserted that the cause of Germany's depression is the inability of her peasant class to buy and pay for what it needs. Treaties with Russia, and laws governing trade with other countries, have discriminated against Germany herself, and reduced the power of the farmers to pay off the debts which, to more than half their value, have accumulated against their farms, or even to prevent their steady increase. For more than half of the population the future is dark. In view of this condition of things, what has been and is the attitude of the Church in Germany. What is the Christian life there led? To what extent is the Church a powerful moulder and director of public opinion? To these questions answers, more or less full, will be given in the chapters which follow.

CHAPTER V.

STIMULATING AND MODIFYING INFLUENCES ON CHRISTIAN LIFE IN GERMANY.

No one mourns more sincerely than the intelligently devout German Christian the formalism which prevailed in the Churches at the close of the last, and at the beginning of the present century. If Christianity had a name to live, it did not have much else. There was little hearty belief in the Scriptures as a direct revelation from God. Attendance at Church services was slight. Sermons were cold, unattractive and lifeless. Philosophic rather than practical topics formed their themes. To the occupants of the pulpit the field of Natural Theology seemed more fruitful than that of Revealed Theology. The doctrines of sin and grace, outside of certain circles, were almost entirely neglected. For this condition of things there were many reasons. Some of them date back to Luther, and owe their existence to his failure to draw a sharp distinction between Church and State, to his comparative indifference to subordinate but important doctrines of the Gospel, and especially to his views as to the Sabbath. Nor were his views as to the Scriptures without effect on those who came after him. Too much has been made of his claim for the right of private judgment and perfect free-

dom in the interpretation of Scripture; yet it cannot be denied that extreme radicals are not without a show of reason in their assertion that he was the great radical of his time, and that, with his spirit and methods of interpretation, he would be their leader to-day. Unfortunately these radicals lack, as a rule, the piety of Luther. They have none of his conviction of sin, none of his desire for its forgiveness, none of his confidence in the great doctrine of justification by faith. Whatever may have been the failure of Luther, in the way of formulating dogmas for subsequent ages to receive and defend, his writings, taken as a whole, are an antidote to the poison which a few men would extract from them. Still we cannot fail to regret that the Reformer was not more consistent with some of his own principles. He would thus have given his successors less excuse for the differences of opinion which soon exhibited themselves in their ranks. The barren disputes in theology in the seventeenth century, the failure to start missions in foreign lands, to lay upon the Churches the entire burden of their support, to confine their membership to regenerate persons, the irregularities connected with the Peasants' War, and the sufferings attending the Thirty Years' War, prepared the way for the dearth of spiritual life in the eighteenth century, and for the Rationalism which was dominant in all spheres of thought at the beginning and during the early years of the century now closing.

Some of the causes which led to a reaction in Christian thought and life may here be briefly mentioned. In considering them we should not forget that

Pietism and the Moravians were sources of great spiritual power during all these dark years. Their influence, often unrecognized, can hardly be overestimated. Yet there were also external causes which influenced the religious life of the people. Prominent among these, perhaps deserving the first place on account of their effect upon the entire people, were the military campaigns of the nation. It was the War for Independence which brought the people to their knees, and led them to cry unto God for deliverance. French influence had corrupted everything. It had corrupted thought, morals, and religion. The political power of the nation had been trampled under foot. Efforts to throw off the French yoke, to break the power of Napoleon in one great battle at Jena, in 1806, had signally failed. The darkest day for the German people had dawned. In the depths of their humiliation they turned their thoughts unto God. They cried mightily unto Him. Philosophical theories were thrown to the winds. What everyone wanted was divine help. It came. With the defeat of the French armies at Leipzig, in 1813, and the waning of Napoleon's influence, a better state of things, religiously, dawned. Church life revived, and Christian doctrines were discussed in a more practical, helpful way.

With this renewal of confidence in the political importance of the nation was connected an intellectual awakening of the utmost importance. This was brought about in the main by the writings of such men as Kant, Fichte, and Hegel. Into the Church and into the ranks of theologians such thinkers came as Schelling, Schleiermacher, Neander, and

Tholuck. These men believed in a spiritual religion, based on doctrines so simple that the common mind could apprehend them. The addresses of Schleiermacher, brilliant alike as a thinker and preacher, (Reden) to the thinking men of the nation, brought thousands back to the faith, and confirmed within them the purpose to lead a Christian life. To the influence of Schleiermacher, more than to any one else, is due the revival of confidence in Christianity as a revelation from God, and of religious earnestness in the nation. Not without a favorable influence on the piety of the people were the writings of the Romanticists. But no writers have ever had a greater or more beneficent influence, taken as a whole, than Goethe, Schiller, and Lessing. This influence was all the stronger since no one of these men sought to defend Christianity, save indirectly, or was known in his day as a believer in Christianity. Out of this intellectual renaissance came such historical writers as Niebuhr, Ranke, Hase, Dorner, Kahnis, such critical scholars as Gesenius, Delitzsch, Tischendorf, with a host of others, engaged in kindred fields, all contributing, more or less, to a deeper interest in the Scriptures, and in the religion which is founded upon them. Nor are we to set aside as of little value in awakening religious thought, the great army of novel writers, essayists, critics, journalists, and poets, who, although working chiefly for the day, have yet done a vast deal to create a new interest in the principles which underlie the "Sermon on the Mount."

The discussions which accompanied the efforts of Frederick William III., king of Prussia, to bring

about in his dominions a union of the Lutheran and Reformed Churches, were not without favorable effect upon the religious life of his subjects. In spite of the very serious opposition from the proposed amalgamation of the two bodies, each retaining to a certain extent its own confession of faith, into a single body, to be known as the Union Evangelical Church, and the refusal of some strong Churches to assent to the terms of the union, few would now venture to question the wisdom of the step which the king and his ministers were anxious to take. The union was effected in 1817, and although it embraces within its fellowship men whose opinions are extremely orthodox, as well as those who are liberal almost to the verge of unbelief, it has undoubtedly done much to increase the efficiency of the Church of the realm.

Christian journalism, and such reviews as the *Studien und Kritiken*, have also wrought well for the truth. Overlooking its bad taste in conducting its controversies, the personalities, bitter and unchristian which often appeared in its columns, it must be admitted that the *Kirchenzeitung*, so long edited by Hengstenberg of Berlin, now published at Leipzig, and edited by Luthardt, exerted very great influence on the side of Christian truth. These intellectual and spiritual influences, set in motion during the first and second quarters of the century, have continued to make themselves felt with increasing power even to the present time. Whatever may be said as to the influence of the Universities, though upon the whole it has been favorable to Christian truth, or however large may seem to be the numbers of men high in public estimation who reject supernatural Christian-

ity, it cannot be denied that the ministry has constantly grown more spiritually minded, and that, within the last fifty years, the Church has roused itself to special activities indicative of a new life.

It seems far fetched to say that the exciting scenes in France, in 1848, were favorable to German piety. Yet this is true. At that time Berlin only just escaped a revolution. It was at the point of the bayonet, one might almost say, that the promise of constitutional government was extorted from Frederick William IV. It was with great hesitation that he fulfilled his promise, and gave Prussia a constitution and a representative form of government. Previously the will of the Hohenzollerns had been absolute. Since that time the cause of civil and religious liberty has made immense progress. It was in the year 1848 also that Wichern secured the recognition by the church, through its representatives gathered at Wittenberg, of his work in the Rough House, (*Rauhes Haus*) at Hamburg, a branch of the work of the German churches now known as the "Inner Mission," and making its beneficent power felt throughout the German-speaking world. In an important sense is it true that since 1848 the political and Christian developments of Germany have gone forward hand in hand.

The sense of obligation which the Emperor William I., and his advisers, including Bismarck, felt in the government of a Christian nation was deepened by the victories gained in the short war with Austria, in 1866. This sense of responsibility was immensely increased through the triumphs over France in 1870 and 1871, and by the consolidation of the German

Provinces into the German Empire. For a quarter of a century this Empire has existed, and every year has its attitude toward Christian truth grown more favorable. Perhaps it is as Christian in all its departments as a government well can be. Even in its military and civil service, it observes the forms which belong to a Christian nation. Nor are these forms meaningless. They express in a public way the wishes of the people, from the Emperor to his humblest subject, for a Christian government.

The latest phase of free Christian thought is *Ritschlianism.* Its principles find their strongest advocates in such men as Harnack and Kaftan, of Berlin, and Hermann, of Marburg, although nearly all German Church historians are attached to this school of theology. The watchword of the school has been "back to Christ," back to the sources of truth. Its leaders are striving to do their work as students of the original documents of Christianity, in the spirit of Luther, and independently of the religious dogmas which Councils or learned men have formulated. The genesis of this school of thought is interesting. It grew out of the left wing of the Hegelian philosophy. While the right wing of this philosophical school made itself felt as an influence of great value to the Church, through Schelling and Schleiermacher in Berlin, the left wing in Strauss and Baur and the Tübingen school, seemed likely at one time to prove destructive to faith. As one of Baur's most promising pupils, and thoroughly familiar with his methods of investigation and thought, Ritschl furnished the antidote to any influence his writings might exert in opposition to Christianity. He drew from them am-

munition with which to destroy the armies of unbelief. While the object of much suspicion in Germany, and very imperfectly understood either in England or in America, the Christian earnestness of the representatives of the Ritschlian school leaves no doubt as to their fundamental principles of belief, or of the sincerity of their purpose to serve the cause of Christ Both Ritschl and Schleiermacher felt the influence of Pietism. The latter was more or less a mystic to the day of his death. Brought up among the Moravians, he could never rid himself of the impressions which their simple piety made upon him in his youth. There is something in nearly all his writings, as there was in his preaching, indicative of his early training. As the historian and critic of Pietism, Ritschl fell perhaps unconsciously under its influence. This may be one of the reasons why his teachings have such a charm for many of the first order of mind. Were there any tendency to infidelity in his writings, this tendency would be met and resisted by the spirit of sincere piety with which they are animated. It would not be surprising if, through the influence which men like Francke, Pastor Harms, and other devoted and successful pastors and teachers, have exerted on all branches of the Church, even Ritschlianism were finally to be accepted, with modifications doubtless, as a part of that great contribution to Christian thought and activity which Germany is still continuing to make.

Another indication of a revived Church life is seen in the formation on the battle field of Lützen, in 1832, where ten thousand German Christians had gathered to celebrate the two hundredth anniversary

of the hero's death, of the Gustav Adolphus Verein, a society whose purpose is to aid in the building of Churches and the formation of Protestant communities, chiefly in the Roman Catholic provinces of the country. It was thought that the formation of such a society would keep alive the memory of the great Swedish King who gave his life to the cause of Protestant principles, and that its very name would plead eloquently for the cause it represents. The history of the society shows that its founders builded even more wisely than they knew.

The celebration, in 1867, of the three hundred and fiftieth anniversary of the Reformation, combined with other causes to direct the attention of the people anew to the divine sources of the doctrines for which the Protestant Churches stand. Another impulse to faith was given by the dedication, with royal pomp, of the old Castle Church at Wittenberg, Oct. 31, 1892. In its restoration three Emperors had taken part. The successful effort to increase the number of Churches, and to create new parishes as they are needed, in Berlin, together with the well known interest of the royal household in all that concerns the spiritual welfare of the nation, have undoubtedly done something towards making Church attendance, sadly neglected as it still is, more fashionable than it once was, and to prevent many from expressing themselves openly as opposers of religion.

No one can deny that there is a great deal of scepticism among scientific men in Germany. Nor are all the professors and students in the Universities favorably disposed toward Christianity. Fewer of the latter are interested in religion than among students

in our own country; but it may be doubted if a larger number of unbelievers among scientific men could be found in Germany than among us, or in England. Over the lack of spiritual life in her educated men devout pastors in Germany sincerely grieve. Very clearly do they see cause for alarm lest unbelieving men creep into the pulpits of the Churches. This they are doing all that they can to prevent. Still, even in the Universities, the religious condition is better than it was twenty years ago. Belief in a revealed religion is not diminishing among educated men. Higher Criticism has not destroyed confidence in the Scriptures as the Word of God. Nor has it diminished the sense of personal responsibility for the spread of the knowledge of Christ over the world, and among those at home, whose condition is almost as deplorable as is the condition of unbelievers in heathen lands. Whoever studies with care the entire field of German history, literature, philosophy, and education since the days of Luther, will be convinced that while there is much to regret, and much still to be desired, the doctrines of the New Testament were never so popular among the people as now; that the Church, including pastors and laymen alike was never more aggressive than now, or more confident that the principles of Christ will everywhere finally prevail.

CHAPTER VI.

FOREIGN MISSIONS IN GERMANY.

The assertion is often made that the Church in Germany is destitute of spiritual life. The assertion rests on the assumption that Higher Criticism, whose results are published almost as soon as they are reached, is fatal to piety, and that a State Church cannot be interested to any considerable extent in aggressive Christian measures. The connection of Church and State is doubtless profitable neither to the one nor to the other, but of all Churches where this relation exists the condition of the national Church of Prussia, and that of the other provinces now incorporated in the Empire, are surely of the best. The works of the critics are read only by a few, and as every position taken by them is immediately subjected to the severest tests as soon as made known, with little prospect of ultimate acceptance, they are in general regarded by the rank and file of professed Christians with something like indifference.

A true test of the spiritual life of a Church is in the gifts of money and men, which its members make year by year to objects which are purely benevolent. The number of persons whose lives are devoted to philanthropic objects, both at home and abroad, is far larger than is commonly thought. Considering the resources at the command of the

German Churches, benevolent contributions are by no means insignificant. Averaged among all whose names are on the books of these Churches as the names of those who have been baptised and confirmed, the amount given is painfully small; but if divided among those who are really regenerate, and upon whose shoulders the burdens of Church work rest, it is far from discouraging. There are two great channels through which the gifts of the Christian people of Germany are continually flowing, those of missionary work in foreign lands and of missionary work at home. The former is known as the Outer Mission, the latter as the Inner Mission. The work of the Inner Mission, in many respects one of the best organized and most remarkable in the world, will be described in future chapters.

For the statements in this chapter concerning the foreign work, although the reports of the various societies have been carefully consulted, and many documents have been read, the chief authority is Dr. Gustav Warneck, whose elaborate works on missions are well known, and whose little book for use in schools ("Die Mission in der Schule," Gütersloh, 1893), written in a charming style and full of interesting anecdotes, has had a wide circulation. His statements have been carefully compared with those made by the late Dr. H. Gundert, whose summary of the history of foreign missions the world over is a marvel of condensation as well as of accuracy, ("Die evangelische Mission, ihre Länder, Völker, und Arbeiten," Calv & Stuttgart, 1894.)

Practical and effective interest in Foreign Missions dates back to the beginning of the eighteenth cen-

tury, or to the time of Augustus Hermann Francke (1663–1727), founder of the Halle Orphan Asylum, and professor in the University of Halle. Quickened in his own spiritual life by association with the Pietists, and by careful study of the Bible, it was his personal influence which led such men as Ziegenbalg and H. Plütschau to devote themselves to the foreign field. Through their writings and instructions, both as pastor and professor, a missionary spirit began to show itself in Germany, and money was sent Francke for the support of those who were willing to go abroad. He became the chief adviser of missionaries, one might almost say, a missionary society in himself.

As a matter of fact, however, Frederick IV. of Denmark was the originator of the first foreign missionary work of modern times. His interest in the welfare of his subjects in the East Indian colonies led him, in 1705, at the suggestion of his court chaplain Lütkens, to undertake their evangelization. Thither went Ziegenbalg and Plütschau, who were intimately associated with Francke. This earliest of continental missionary societies is generally known as the "Danish-Halle Society." Its chief station was at Trankebar, in Southern India, where, by the end of the century, a community of nearly 40,000 converts had been gathered. Here, for nearly a hundred years, as noble a set of men as ever entered the foreign field toiled unremittingly. For fifty years this was the home of Fabricius, who died in 1791. Fabricius was the translator of the Bible into the language of the people, and a co-laborer of the devoted Friedrich Schwartz (who died in 1798), in creating for them a

Christian literature. Owing to the rise of Rationalism at home and its deadening influence on the Churches, interest in missions waned, and the once flourishing and promising work in India fell into decay. Still it has not been without permanent results, to which both the Leipzig Society of the present century and the London Missionary Society, have become heirs.

The influence of Francke was felt in another direction where the results have shown themselves in unbroken missionary labors. In his youth, Count Zinzendorf, the founder of the Moravian, or Brother Community, as it is usually called in Germany, was brought into somewhat intimate relations with the Halle professor. The spiritual impulse he then received remained with him through life.

In 1732, the Count gathered on his estate, at Herrnhut, a company of men and women who were ready to make a complete consecration of themselves and their possessions to the Lord. There are at present about 9,000 Moravians in Germany, and 22,000 more in England and America. From this little company of believers, it was reported at the celebration of the one hundred and fiftieth anniversary of the beginning of the work, held at Herrnhut in 1882, that 2,209 persons had gone forth from their homes to serve in the foreign field, that there were then under their care 161 missionaries, who were laboring in twenty-one different provinces or countries, at 120 stations and in 253 schools, in which there were 20,500 pupils. Not less than 90,500 people were receiving spiritual instruction from these Christian teachers. Such missionary activity as this has hardly

a parallel in the history of the church. The entire Moravian community is a missionary society, every member of which is ready to go wherever he is asked to go, and whose ruling purpose is to preach the Gospel.

The present interest in missions, with the exception of that among the Moravians, dates back to the beginning of the present century. It began with the awakening interest in spiritual things so generally manifest in different sections of Germany during and at the close of the wars for freedom. As the majority of the pulpits in the Church were then filled by men who were inclined to Rationalism, if not openly its advocates, and therefore indifferent to evangelistic work either at home or abroad, the first steps in the formation of missionary societies were taken by those pastors whose hearts the Lord had touched, and whose eyes the Lord had opened. Fortunately, these societies have been from the first, independent of ecclesiastical authority. If the Church, represented by her leading men, refused her sanction to the proceedings of some of her more zealous members, she could not complain if they sought to discharge their Christian duty through channels which they themselves opened and controlled. The organization of these missionary societies has been very simple, and representative only of those who contribute to their treasuries. A thoroughly competent committee chooses a Secretary or an Inspector, who is responsible for the direction of the work. More than anyone else, he decides who shall be sent out as missionaries, the kind of education they shall first receive, the fields they shall cultivate, the methods

they shall pursue. It is from his pen that appeals go to the Churches and individuals for funds. He conducts the correspondence with the missionaries, and makes up the annual reports. In a very important sense the Secretary of any given society is the society itself. The aim of all missionary work has been, and continues to be, to gather self-sustaining and self-propagating communities in foreign lands. The standard of Christian living has been high. None are received into the Christian community save the children of believers, except upon an intelligent acceptance of Jesus Christ as the Son of God and the Forgiver of sins.

Neither at the beginning of this foreign work, nor till now, has it been thought wise to send out ministers alone. Men representing various trades and conditions of life have been received and commissioned in order that native communities might the sooner become civilized, or taught how to live in a civilized way, and how to sustain themselves by their own industry. Although the Leipzig Society was formed with the intention of sending out University men alone, that plan has been abandoned. None of the societies now attempt to secure University men alone, but select their candidates without regard to their rank, from among those who have the requisite piety, and other gifts of mind and heart, and train them for the fields to which they are to be assigned in schools established for this purpose. This course of training in general extends over six years, and if necessary may be prolonged. Unmarried women have not as yet been employed in the foreign field, to any great extent, although the experience of other countries has led to

a favorable consideration of the service they are fitted to render, and to the commissioning of a number of them. Great care has been taken in the selection of wives for missionaries, and the heroism which husbands and wives have exhibited, and the brilliant success they have attained, show that this care has not been exercised in vain.

There are at present sixteen societies engaged in foreign missionary work. Their united income is about three and one-half million marks annually, or four and one-half millions if the million marks obtained by the Moravians from the fields they cultivate, and the industries they engage in, be added. They sustain 625 missionaries in addition to native helpers, and have gathered into Christian communities not far from 260,000 professed converts. No one can visit these communities without being impressed with the very great difference between them and the heathen communities round about them.

Appended, arranged in the order of their formation, are the names of these missionary societies with a brief account of their organization, the fields of their activity, the sources of their income, the number of laborers they support, and, so far as figures can state them, the results of their labors.

1—At the head of the list, as has been already said, stands the Moravian Missionary Society, which began its work under Count Zinzendorf's direction in 1732. Its headquarters are at Herrnhut, although two-thirds of the Moravian communities are in England and America. Representatives from among these self-sacrificing Christians have toiled among the slaves on eight of the West India Islands, among

the communities in Greenland and Labrador, among the Indians of North America, in Central America, in Surinam, in Australia, and on the snowy heights of the Himalayas. At the last reports, 123 main stations were cared for, with which, orderly communities, many of them fully self-sustaining, containing 92,000 souls, had been associated. Of the 1,452,150 marks expended in 1894, all but 494,685 marks came from the mission fields, either as the gifts of converts, or as the profits of industries or trades in which the missionaries are interested, or are carrying on.

2—The Basel Society, formed in 1813, is essentially a German Society, although its mission house is in Basel, Switzerland. It began its work in the Caucasus, but in consequence of a decree of the Czar in 1835, it was obliged to abandon it. The influence of the mission was not, however, wholly destroyed by the withdrawal of the missionaries. Lutheran communities formed in this region, and continuing to the present time, attest the fidelity of the early missionaries, and the excellence of the foundations which they laid.

The Society now has three fields which it seeks to cultivate, one in West Africa, one in India, and one in China. On the Gold Coast, West Africa, it has ten main stations, where the missionaries look after 11,261 Christians. Connected with the Cameroon's mission are four stations into which only about 700 professed Christians have been gathered. On the Southwest coast of India there are twenty-three stations, into which have come more than 11,000 believers. In Hongkong, and in the province of Canton, China, are fourteen stations with 3,600 converts.

The Society sustained in 1893, 191 male missionaries, and 101 female missionaries. Of the latter, four were young women. In its schools were more than 12,000 pupils. It represents both the Lutheran and the Reformed Churches, and has no difficulty in carrying on its work abroad on a strictly Gospel basis, although it is thought that missionaries have been influenced, more or less, doctrinally, by the views of the Inspector, or, as we would say, the Secretary, of the Society.

The income of this Society, exclusive of 115,400 marks raised on the mission fields, was, at the last reports, 942,620 marks, and was contributed by people living in Switzerland, Southern Germany, and the province of Württemberg.

The following facts gleaned from the history of the Society will doubtless be found of interest. As early as 1800, pastor Jänicke, of Berlin, opened a school for the training of missionaries. He began with seven students. In the twenty-seven years during which he continued to teach, he educated about eighty young men, most of whom entered the service of missionary societies, formed either in the Netherlands or in England. Encouraged by the example of this devoted man, C. E. Spittler, of Württemberg, in union with C. E. Blumhardt and F. Steinkopf, opened a school for the training of missionaries in Basel. At first they had no intention of forming societies for the support of their pupils in foreign countries. They were satisfied to fit them for work in connection with societies already organized in other nations. The committee through whose agency the school was established, was formed Sept. 25, 1815. The school was opened Aug. 26th, 1816, with seven pupils. Blum-

hardt was at its head, and soon became Inspector of the Missionary Society, which grew out of it. He was a man of great wisdom and laid the foundations of the Society deep and strong. His successor (1839), William Hoffmann, was a man of rare gifts and large faith, who was able to interest the so-called educated world in foreign missions. This was for the time an important accomplishment. Gradually the Society enlarged its outlook, and although it has continued to receive the support of Pietistic circles, it soon won and has retained the confidence of large numbers who do not belong to those circles.

From 1849 to 1879, Josenhaus served as Inspector. A born organizer, he formulated the rules and determined the aims and spirit of the very greatly broadened and extended work, in which, during these later years, the society has engaged. Since 1835, the amount collected by women in very small sums (*Halbbätze*, less than three cents), has met about one-third of the Society's expenditure. In 1860, a large mission house was erected at Basel, and steps were taken to enlarge the work abroad as fast as means would warrant. A characteristic feature of the Basel Society is the favor it shows to missionary trading societies, in Africa and India, from which considerable profit accrues. The future of this, the oldest of the German Societies of the century, is exceedingly hopeful. With a steadily increasing income, its work is sure to grow in importance and usefulness.

3—A third Society of great influence is the Society generally spoken of as Berlin I or "the Society for the establishment of evangelical missions among the heathen, at Berlin." This Society has an income of

about 360,000 marks a year. It is obtained chiefly from East Prussia. In doctrine it represents the *Confessionel*, or extreme orthodox party. It requires its missionaries, of whom it supports seventy, to accept the Augsburg Confession. Founded in 1824, as the result of a call issued the previous year by ten distinguished Christian gentlemen of Berlin, it did not send out any missionaries till ten years later, although it planned to do so, and opened its seminary in 1830. For a long time, its only field was a very extensive one in South Africa, where it has stations in Cape Colony, Kaffirland, in the Orange Free State, in the Transvaal, and in Natal. There are fifty-three stations in this field numbering 26,000 Christians. More than 4,000 children are taught in the schools. For thirty years the results were small, but with true Christian patience the Society toiled on; and now, and indeed for the last fifteen years, the results have been encouraging. In Africa, there are 54 ordained and five unordained missionaries. There are also 12 paid and 376 unpaid helpers. The Society has a mission in Canton, and a Christian following there of 900 persons. It has planted a station in Dutch East Africa, and another on Lake Nyassa, in the interior of the "Dark Continent." Through the earnestness of its managers a great deal of interest in foreign missions has been excited at home.

4—The Missionary Society of the Rhine and Westphalia, or, since its headquarters are at Barmen, the Barmen Society, was founded in 1828. In 1893, it had an income of 444,681 marks, obtained almost entirely from the Rhine Provinces and Westphalia. Its 101 missionaries, men and women, occu-

py four large districts in West Africa, India, China, and New Guinea. In West Africa, its 28 stations, with their more than 28,000 adherents, are scattered like a net over Cape Colony, Namaqua, and Herero Land. The Cape Colony stations have become self-supporting, and contribute regularly to the sustaining of stations further north. In what is called the India of the Netherlands, the Society has 32 stations. These are situated in Borneo, Sumatra, and Nias. In Borneo, the work suffered, in 1859, severe persecutions, from which it was a long time in rallying. In Sumatra, success from the first has been beyond the Society's most ardent anticipations. More than 32,000 persons have confessed Christ. Native preachers and teachers are trained in a theological seminary in the mission. The prospect at Nias is encouraging. In the province of Canton, there are three stations, and nearly 300 believers. In consequence of heavy financial losses, the Society was compelled, in 1881, to turn over the larger portion of its work in China to the Basel Society, and to Berlin I. It has recently entered Kaiser Wilhelm's Land in New Guinea, where it already has over 7,000 pupils in its schools. At the close of 1893, it had 51 students in its mission house at Barmen.

The history of this Society, like that of many others, shows how the Spirit of God prepares His children for the great work they are called upon to take up. In 1799, a small missionary Society was formed at Elberfeld, to circulate, within a limited area, news concerning the extension of the Kingdom of God in heathen lands. Through the influence of Blumhardt, in 1815, a missionary union was formed

in Barmen, which subsequently united with the Society in Basel. About 1825, a missionary establishment was called into existence in Barmen, and in 1828, through the union of the Societies of Barmen, Elberfeld, Cologne, Wesel, and Ravensberg, the Society of the Rhine was organized. Its first missionaries went to South Africa in 1829, where very hard work was done, and very remarkable success obtained. Doctrinal differences and discussions at home have somewhat diminished the income of the Society and crippled its work. In 1893, nine missionaries were ordained and commissioned. Two returned for needed rest, and eleven women were sent out.

5—The North Dutch, or, since its mission house is at Bremen, the Breme See Missionary Society, like the Barmen organization, grew out of the union of several small missionary societies. It was organized in 1836, and opened its training school at Hamburg the following year. For fourteen years, or till the training school was closed and the headquarters were moved from Hamburg to Bremen, doctrinal differences impeded the work of the Society at home. The Society seeks to furnish a platform satisfactory both to Lutherans and to members of the Reformed Church, and work on the lines laid down has, since 1850, been measurably successful. In 1846, its first missionaries, six in number, were sent to New Zealand, where, without any additional helpers from Germany, they have evangelized the people among whom they settled. The next year (1847), the Society began a mission on the Slave Coast, in Africa, where it has since, very largely, concentrated its labors. Here, its vic-

tories have been won at great cost of human life, and in the face of constant and unceasing difficulties. At four stations, it now has about 1,000 baptized persons in its parishes, while the prospects of more rapid growth are cheering. Recently, work has been started in Togoland. The Society has only ten missionaries in its service. More than half its income of 124,879 marks, comes from the city of Bremen. Its missionary candidates are educated at Basel.

6—The Leipzig Evangelical Society was intended to take up the work and enter into the labors of the old Danish-Halle Society. As early as 1819 an evangelical missionary Society was formed at Dresden and brought into working relations with the Basel Society. The increased attention given to Lutheran doctrine led to withdrawal from Basel, in 1832, and to the opening of a training school at Dresden in the following year. In August 1836, the Evangelical Lutheran Missionary Society was organized, and missionaries were sent to Southern Australia, where they soon became pastors of Churches formed of German emigrants. A little later, missionaries were sent out to Southern India. In 1845, Trankebar, the seat of the earlier missionary work, passed into the hands of the English Government, and in 1847 the Danish Missions' College, and the community gathered about it, were received by the Dresden Society. Work was also begun in other parts of India. Under the influence of Rev. Dr. Graul, who was Inspector of the Society from 1844 to 1860, its work assumed new and increasing importance. He removed its headquarters to Leipzig, and sought to make it the agency through which German Lutherans should

discharge their missionary obligations. In 1879, a seminary for the training of candidates for the foreign field was established. Hitherto it had been the policy to send out University men alone. Although compelled to depart from its early custom, it yet set up, and still maintains, a high educational standard in its training school. In the year 1878–1879, over 2,500 persons were added to the missionary communities.

The chief work of this Missionary Society is among the Tamuls of India. Here, in twenty-nine stations, are gathered 14,000 professed Christians, and in its schools, over 5,000 pupils. It has a theological seminary, near Trankebar, for the training of native preachers and teachers. It employs twenty-nine missionaries, seventeen native preachers and seventy-eight catechists. It has sent out pastors to Rangoon to look after the spiritual interests of Germans living in that city. To its income of 339,000 marks in 1894, Saxony, Bavaria, Hanover, Mecklenburg, and the Baltic Provinces contributed. The society has opened a mission in Dutch East Africa, near Kilima Njaro.

7—A seventh society is the Gossner Missionary Union, or Berlin II. This Union was formed in 1836 by Johannes Gossner, the famous pastor of Berlin, then in the sixty-third year of his age. Dissatisfied with the older Berlin Society, on account of the too great emphasis its managers were putting on orthodoxy, or the doctrines of the *Confessionel* party, and the intellectual requirements upon which they insisted, he opened in 1836 his school for the training of candidates for the missionary field. One of his

fundamental principles was that missionaries should be self-supporting. He taught them trades, as well as theology, and insisted on the formation of a truly manly, as well as a Christian, character. In ten years he sent out eight efficient men. These found fields of work, for the most part, in connection with other than German Societies, in Australia, India, North America, and West Africa. During the second ten years of his missionary activity, twenty-five of his pupils went to the Indian Archipelago, and thirty-three to stations on the Ganges and among the Kohls. Among the latter the ingathering was a rich one.

After Pastor Gossner's death, in 1858, a Committee and an Inspector took his place. Gradually some of the earlier principles were dropped. At present the work is confined to the Kohls, and to stations on the Ganges. In 1868, work among the Kohls suffered severely from an unjust invasion by Anglicans and Jesuits, but even now not far from 40,000 Kohls profess conversion. These are under the care of twenty-one ordained missionaries, seventeen native pastors, 185 catechists, and eighty-five teachers. The income of the society in 1892 was 159,880 marks, its expenditures 188,492 marks. The income is furnished from no particular section of Germany, but by those, wherever they live, who are in sympathy with the principles on which it was founded and on which it is at present managed.

In close connection with this Union, is the East Friesland Missionary Society, a small organization which is neither exactly a Society nor a Union. It was formed in 1834 by Pastor Fischer, and in 1877 attached itself, with its income of from 15,000 to

18,000 marks, to the Gossner Union. The Confessionel party in East Friesland founded a preparatory school in 1884, and a training establishment in 1889. It supports one of the Hermannsburg stations. Its income is about 10,000 marks.

8—The Hermannsburg Mission was founded by Pastor Ludvig Harms, of Hermannsburg, Hannover, who died in 1865, and is largely sustained by the gifts of a single community. At first he was zealously engaged in the founding of the North Dutch Society. In 1849, Harms persuaded his parish to undertake the support of a mission colony alone. He preferred to call his mission the "Peasants' Mission." After four years of training, twelve missionaries and eight colonists sailed on their own ship to Natal. For a while every four years, then every two years, other colonists were sent out. In 1866 work was undertaken in India, among the Telegus; in 1875 in New Zealand; and afterwards in the interior of Australia. Through the Nestorian, Pera Johannes, work was in 1880 begun in Persia, sustained chiefly by the Lutherans of Alsace. After the death of its founder, his brother, Theodore Harms, became Inspector, but on account of the introduction of new ceremonies, he withdrew from the Hannoverian Church. The Zulu War, in 1878, was disastrous to much of the Society's work in Zululand, nor has it yet fully recovered from the set-backs then received. Naturally, difficulties would arise on the mission fields among laborers sent out, as those were from Hermannsburg. It is not surprising that in 1884 new regulations were introduced. From sheer necessity some of the missionaries had been compelled to take up trades. In 1885,

Egmont Harms succeeded his father in the management of the mission, and in 1890 all difficulties between the mission and the Church of the Province were amicably settled. But the supporters of this mission were not all of one mind. In 1892, what is known as "The Free Church of Hannover," with ten pastors, and six pastors from the Hermannsburg supporters, united to found a mission in Africa, and another in New Zealand. The Hermannsburg community, under Pastor Ehlers, with its 2,000 souls, remains true to the old Society. The Society has no schools. It emphasizes pure doctrine, even more strongly than the orthodox party of the other Lutheran Missionary bodies. In South Africa it has fifty stations, with nearly 20,000 adherents; twenty-three in the Zulu district, and twenty-seven in the Teschuana district. In India there are nine stations. In the year 1892, it had in its employ sixty-one missionaries, and 314 native helpers. Its income for that year was 272,576 marks, furnished by the province of Hannover, although no inconsiderable portion of it came from Hermannsburg itself.

To these eight important Protestant Missionary Societies are to be added eight smaller Societies, which have sprung into existence for reasons which seemed to require their formation.

9—The Pilgrim Mission of St. Chrischona, near Basel, founded in 1848 by Spittler, who had been one of the fathers of the Basel Mission, is at present doing very little strictly missionary work. Prior to 1886 it had missions in Egypt, and among the Gallas of Abyssinia, a country which the king compelled them to leave. It is now carrying on its work among

nominal Christians in the East. The Syrian Orphan House in Jerusalem has become self-supporting, and its managers do some mission work in the city. Its income, according to the latest returns, was 47,812 marks.

10—The Jerusalem Union, formed, in 1852, in connection with the establishment of the English-German Bishopric of Jerusalem, at the pressing request and under the influence of Bishop Gobat, who was aided in his efforts by the Chevalier von Bunsen, has sought to reach nominal Christians, German and English, living in Palestine. Its income is about 30,000 marks. The cost of Bishop Gobat's school, which is still prosperous, is not far from 15,000 marks annually.

11—The Schleswig-Holstein Missionary Society, often called the Breklumer Society, from its headquarters at Breklum, was founded in 1877. Great interest in missions in these Provinces had been excited by Pastor Claus Harms, prior to his death in 1855. Before his time, men like P. Dame, who died in India in 1766, Riis, who served the Basel Society in West Africa, and Rasmus Schmidt, who joined the Moravians and died in 1845, had done not a little to direct attention to work abroad. Bishop Koopmann, and a leading member of the Consistory, Mr. Versmann, having carefully cultivated this feeling of obligation to the heathen world, the gifted Pastor Jensen, of Breklum, founded a society on his own responsibility, Sept. 19th, 1876. On the tenth of April in the following year the mission house at this place was dedicated. November 24, 1881, the first missionaries, four in number, were ordained. The Society

has six stations and eleven missionaries among the Telegus in India, but has not yet established any Christian communities. These will no doubt come later. The income, in 1892, secured in the two Provinces it represents, was 54,102 marks. Unfortunately disagreements between Pastor Jansen and the managers of the Society, or rather with its Inspector, led to the withdrawal of the former in 1893, and to the formation of another Brekluner Society. It is hoped that the two societies will reunite ere long.

12—The Neukirche Missionary Establishment, so called from the city, near Mörs, in which it was founded, in 1882, by Pastor Doll, has seven stations in Java, managed by four missionaries and twenty-three native helpers. It has two stations in East Africa, under the care of five missionaries. Its mission house and all its work depend for support on gifts received in answer to prayer. The income in 1892 was 52,577 marks, out of which an Orphan Asylum and nine evangelists employed in home work, were sustained.

13—The Missionary Establishment in Neuendettelsau, Bavaria, opened in 1843, educates preachers for the Germans in America and Australia. Since 1886, it has had a missionary station in Dutch New Guinea, where eight persons are at work. Its income in 1892 for missions was 21,325 marks.

14—The General Evangelical Missionary Union was formed at Frankfurt, April 11, 1883, to represent the liberal element among the Lutherans of Germany and Switzerland. It seeks to reach the more cultured heathen peoples. It has four male and one female missionary in Japan, where it has gathered several

small communities, and opened a seminary for the training of Japanese preachers. It has two missionaries in China. Two German parishes in Japan, and one parish in Shanghai, are cared for. In 1892 its income of 38,753 marks, derived from the whole of Germany and from Switzerland, was less than that of the previous year by more than four thousand marks.

15—The Society for Evangelical Lutheran Missions in East Africa, founded in 1886 at Hersbruck, in Bavaria, as the result of the efforts of Pastor Ittameier, has received under its care persons educated in the Neuendettelsauer missionary establishment, and employs them at three stations among the Wakamba. Its income in 1892, was 23,400 marks. This, together with a capital of 67,000 marks, and its stations, it transferred in 1892 to the Leipzig Society.

16—An Evangelical Society for Dutch East Africa, (Berlin III.) was organized in Berlin in 1886, by Pastor Diestelkamp. Its operations are conducted in Daressalaam, Tanga, and Hohenfriedeberg and Hoffnungshöhe in the interior. Pastor von Bodelschwingh, of Bielefeld, furnishes deaconesses and sisters for its service. Its income is only about 17,700 marks a year.

These are really all the distinctively Missionary Societies of the country, although there are at least half a dozen others, working here and there for some special purpose, or on account of some special views as to the proper methods of sending the Gospel to the heathen.

A Dutch China Alliance Mission was established 1890, at Barmen, under the influence of P. Transon, a Swede, who aroused much enthusiasm in many

circles for the Inland Mission of Hudson Taylor. The amount of its income is not yet given, but during the years 1890–92 eight persons were sent to China.

In Berlin, in 1891, Pastor Scheve formed a Missionary Union for Cameroon; but its first missionary, Steffins, died in October, 1893, and this for a time hindered its operations.

Several Unions, like that of the East Friesian, which has existed for fifty years, the Königsberg Missionary Society, the Central Missionary Union of Bavaria, the Cameroon Union in Stuttgart, and many others which do not send out missionaries, furnish money for the above named Societies.

It must have been observed that several of the later Societies were formed in order to meet the wants of those portions of Africa which have recently come under German protection. The extension of "the German sphere of influence" has awakened a sense of obligation to the people living in the regions embraced within this sphere. Thither, Protestants and Roman Catholics alike are sending missionaries, both preachers and teachers.

Three Unions of women, which, either directly, or through other Societies, seek to do mission work, should here be mentioned.

1—The Berlin Women's Union for China. This was formed in 1850 by Pastor Kuak. It supports an Orphan House and a Foundling's Home at Bethesda, Hongkong. In 1892 its income was 19,362 marks.

2—The Women's Union for the education of women in the East, sends out teachers who usually work in connection with English Missions in India. The Union was formed in the house of the wife of

Minister Eichorn, in 1842. Its income, in 1892, was 19,775 marks.

3—The Kaiserswerth Home sends out deaconesses to Palestine and other Oriental countries, to establish hospitals and open schools, as they have opportunity. In 1851, Pastor Fliedner sent four deaconesses to Palestine, where a school called *Talitha Cumi*, was opened, and at once became successful. Almost immediately, 110 Arabic girls entered it. There are schools and hospitals in Beirut, Egypt, and Smyrna. The income of the Kaiserswerth establishment for 1892 was 213,400 marks.

The growing interest in foreign missionary service, which has led even the liberal element in the church to regard missionary work as essential to the life of the Church at home, renders it necessary that something should be said concerning the methods, aims, and spirit in which these missions are conducted. That these may not be misrepresented, a summary of them is translated and condensed from Warneck's work named above.

The guiding principles of German missionary work, as stated by Warneck, are these: The preaching of the Gospel in the language of the natives; the translation of the Bible, or portions of it, and the creation of a Christian literature, as rapidly as may be, in their language; the establishment of schools of various grades, beginning with those of a primary grade, in which teachers and preachers can be trained among the people for whom the missionaries labor. Only a few Societies, like the Hermannsburg, disbelieve in schools. As a rule, the educational is the more

prominent part of German missionary work; yet preaching holds everywhere the highest place.

No persons, unless children of believers, are received by baptism into the Christian community, except on confession of personal faith in Jesus Christ as the only begotten Son of God, and in the forgiveness of sins through His grace. The conversion of individuals is made the first aim, though missionaries are encouraged to seek to Christianize entire communities, but always through the employment of moral and spiritual means. They are never to degrade the sacrament of baptism, as the Roman Catholics do, by the baptism of masses of people, by death-bed baptisms, or by baptizing children secretly. Baptized children, when old enough to be taught, and elder persons who have been received into the Christian community, are gathered into classes, and instructed not only in the Scriptures and the meaning of the articles of faith given in the catechism, but are taught that they must hold themselves responsible for the support of their own schools, Churches, teachers, and preachers. They are also taught their obligation to provide for the spiritual enlightenment of other communities. Great care is taken to select and educate promising pupils for native teachers and preachers.

Among the so-called "nature peoples," German missionaries seek to introduce the principles of Christian civilization, as well as those of Christianity. They seek to make their inseparable union evident. In giving the Gospel to people of culture, Germans feel that they may soon entrust its proclamation to the

converts themselves. Everywhere missionaries are to show by their compassion, interest and sympathy that they are the true followers of Christ.

Those who enter upon missionary service are expected to do so in response to a divine call. No matter how low the social rank of the would-be missionary, if he approve himself by his gifts and character to those who represent the Societies, he will be received, educated, and sent out to the field of his choice, where he will be sustained as long as he is able to discharge the duties of his position. As the apostles were fishermen and tax-gatherers, so carpenters, peasants, tradesmen, and other representatives of the different occupations of the home land, are willingly set apart for foreign service. But none are commissioned until they have been trained and fitted for the special work they are sent out to do. The missionary is responsible to the Society which supports him, and although granted large liberty, both in doctrine and in methods of service, he is yet expected to carry out the wishes of those who have been entrusted with the management of the Society he serves.

The managers of these Societies are chosen by those who contribute to them. The wishes of the contributors are made known through the various Unions, or small local Societies, which gather the money which the larger Society expends. These larger Societies are therefore thoroughly representative of their constituents. Hence the number of Societies in Germany, representing each a locality, divergence in doctrinal opinions, in methods of missionary procedure, or organized to meet some pressing need which existing bodies are either overlooking or disregarding.

The sacrifices which some of these missionary fields have demanded are frightful. Yet neither the missionaries themselves, nor the Societies which send them out, have been willing to abandon these fields. This has been especially true of those operating on the Gold and Slave Coasts of Africa. Of 148 men and 81 women sent by the Basel Society from 1828 to 1884 to the Gold Coast, 55 men and 24 women died. Of the survivors, 62 men and 36 women were compelled to return home and give up their work. That is, out of 229 persons assigned to this field in 56 years, 177 either died in it, or were obliged to return to their native land. For ten years not a convert was made. At the end of thirty years only 385 had been baptised. Since that time progress has been more rapid. In 1891 it could be reported that 10,347 persons had been received into the Christian community, and that more than 5,000 pupils were taught in the schools. An almost equal fatality, with less apparent success, has attended the efforts of the Bremer Society to Christianize the Slave Coast; yet the prospects for future growth here are encouraging.

Missionary literature in Germany is abundant and interesting. The annual reports of the larger societies, and the magazines they publish, give fresh information from the various fields, and thus contribute not a little to the spiritual life in the home Churches. The work of such men as Warneck, Grundemann, and Gundert, render it easy for all who will, to inform themselves as to this ever-enlarging field of Christian activity.

The number of persons who give to Foreign Missions, in proportion to the entire Protestant popula-

tion of Germany, is, it is true, small. Nor are the gifts of the rich conspicuous, as is often the case in England and in the United States. But in proportion to the number of persons in the National Church who have really been born again, the gifts for Foreign Missionary work are perhaps as large as in either of the countries just named. Nor may we forget that comparatively little general interest in Missions was manifested even up to the forties, and that with the excitements growing out of the disturbances of 1848, the war with Austria in 1866, with France in 1870-71, and the formation of the Empire, attention has naturally been drawn to political matters rather than to the work of the Church. Many of the German preachers have cared little for foreign work. Some have openly opposed it. In Westphalia, where the missionary spirit is now the strongest, fifty years ago, when Volkenning gave missionary instruction, gendarmes were present to preserve the peace. In Halle, when Prof. Guericke spoke on the subject, the presence of the police was necessary. Now, men who call themselves free-thinkers advocate the cause of missions, and have formed a society through which to spread their views. More significant still is it that imperial authority requires instruction to be given in the public and the higher schools on the nature and work of missions, and that such a work as Warneck's "*Die Mission in der Schule,*" has reached a sixth edition.

To the question, "Why was the interest in missions so long in showing itself in this land of the Reformers?" various answers may be given. In the sixteenth century the Reformers had all they could do to

protect themselves against Rome, and to preach the Gospel as they had discovered it anew in the Bible. The century following was disturbed by the Thirty Years' War, and by useless discussions of doctrinal subjects. The countries discovered during this century belonged almost entirely to Spain and Portugal, and were sacredly set apart as possessions of the Roman Catholic Church. For Protestant missionary activity there was, in truth, little call. In the eighteenth century, we have the Danish-Halle Society, with its work in India, and the still active Moravian Missionary Communities. But for the most part work during this century was confined, as it was thought it should be, to the "still in the land"; *i. e.*, to the mystics, or pietists, who not infrequently, in the early years of the present century, sought spiritual nourishment in the so-called conventicles rather than in the regular Churches. The terrible war with Napoleon and the final struggle for independence, together with the growing indifference of the common people to religion of any kind, and the increase of Rationalism in the educated classes, with many marked exceptions, indeed, prevented anything like an earnest missionary work during the first quarter of the nineteenth century. But the quickened spiritual activity in England made itself felt more or less on the Continent, and led to attempts, here and there, to send the Gospel abroad. Unsuccessful in their efforts to persuade the National Church to take up missionary work, those whose hearts drew them to it, formed themselves into little bands, issued their appeals for men and money, opened training schools, selected the fields to be cultivated, and quietly began

to send out their missionaries. Considering the means at their disposal, these missionaries have accomplished a great deal. They have laid foundations upon which later generations will have little difficulty in rearing the institutions of a thoroughly Christian civilization.

The question is often asked, "Why do not German Protestants unite in the support of one great Missionary Society?" Partly because these societies came into existence before the formation of the Empire, when the Provinces differed widely in their political views, when their Churches differed somewhat in doctrine and manner of working, and partly because exact agreement on matters about which it is possible to discuss, is not a German characteristic. Nor is it at all probable that a union of these Societies would be desirable. Representing as they now do, all phases of Protestant Christian life in the Empire, and all phases of doctrinal belief, they appeal to local interests, as well as to the feeling of obligation which every believer ought to feel.

By the present arrangement, missionary knowledge is more extensively circulated, and is given a more personal interest, than would be possible if there were but one great Society. As the cost of administration in all these Societies is very small, and the local or doctrinal interest in them is very decided, it is doubtful if it would be wise to advise their union to any considerable extent.

Increase of funds is, however, very necessary. With the increase of wealth in the Churches, with a steady increase in the number of those who feel their obligations to their unbelieving brethren abroad, with the

development of lay activity in the Church, with the organization of Sunday Schools in still greater numbers, as well as of Societies for young men and young women, in which the fundamental teachings of the Bible are not only taught, but carefully discussed, it would seem probable that interest in missionary work will grow rapidly, and be accompanied by a corresponding increase in funds with which to carry it on.

CHAPTER VII.

SKETCH OF EVENTS LEADING TO THE ORGANIZATION AND ESTABLISHMENT OF THE INNER MISSION.

With the death of Luther and the discussions between the Reformed and Lutheran branches of the Protestant Church in Germany and bordering countries, the spiritual power of the Reformation was greatly weakened. It seemed at times as if it were almost wholly gone. It was in this condition of things that Pietism appeared and accomplished its beneficent work, bringing to the front such men as Spener and Francke, the latter the founder, in 1695, of the now famous Orphan House at Halle. But even Pietism could not fan life again into a Church which had fed on theological disputes and formalism till it had hardly any power left for the perception of spiritual truth. Hence the rise and spread of Rationalism, and its influence among the most cultured and original minds in the country. During the larger part of the 18th, and the first quarter of the 19th, centuries, the Church seemed to be in a profound slumber. Ministers preached ethical discourses, baptised and confirmed the children of Church members, but did not look for any signs whatever of regeneration. Corresponding to the reign of Deism in England, to that of the Encyclopedists Voltaire and Diderot, in France and French-speaking

countries, and to the era of French infidelity in America, was the reign of Rationalism, or formal piety, in Germany.

Strange as it may seem, as was affirmed in the previous chapter, the wars in which Germany was compelled to engage contributed not a little to the revival of spiritual religion. They opened the eyes of the people to a sense of their responsibilities. The terrible defeat at Jena, in the autumn of 1806, drove them to God as their only helper and defender. During the subsequent wars for independence they kept steadily in mind their absolute dependence on the Most High for victory. Nor can it be doubted that the union, in 1817, of the Lutheran and Reformed Churches in Prussia, the tercentenary of the Reformation, under the auspices and almost by the command of Fred. Wm. III., was a step of great importance in the religious life of the Prussian people. Literature, too, through the writings of Goethe, Herder, Schiller, and Lessing, had immense influence in awakening religious thought and creating a feeling of moral responsibility to God. The philosophy of Kant was a still more powerful factor in the change of religious attitude which was soon to appear. Notwithstanding the apparent unbelief in many circles, it is now admitted that the agitation in the philosophical world caused by the writings of Kant, and his successors, Fichte, Hegel, Schelling, and by the ministry and professorship of Schleiermacher in Berlin, was a prime agency in leading men's minds back to thoughts of God, and to a hearty acceptance of the Christian religion. Since the union of the Churches on Luther day, 1817, and the publication of Schleier-

macher's addresses to the thinking men of the nation, there can be traced a steadily growing interest in a religion which makes itself felt in life and character. The stirring events of 1848, though mainly political, also turned men's thoughts to God, and led the more spiritually-minded pastors to meet the spiritual needs of the people. If the majority of the pulpits were in the hands of Rationalists, a sufficient number were controlled by men who believed in the "new birth" and the Deity of our Lord to give importance to their efforts, and to secure a hearing for their words. Meanwhile, the interest in Foreign Missions, which had become so powerful in England, had reached Germany. Society after society was formed, each with a small constituency, to give the Gospel to the heathen. While not undervaluing this movement, nor withholding from it their assistance, men like Fliedner at Kaiserswerth, and Wichern at Hamburg, began to feel the necessity of doing something for the heathen at home. Hence the great establishment at Kaiserswerth, with its subsequent development of spiritual power for the world through the revival of the order and the work of deaconesses. Hence the equally important movement at Horm, near Hamburg, led by Wichern, which called into existence the "Rough House," and brought about the re-establishment of the diaconate of the Primitive Church. Never to be forgotten for its influence on the spiritual life of the Evangelical Church is the Wittenberg Day in the Synod of 1848, when the needs of the people were set forth with great impressiveness by Wichern, and the Church, through its representatives, was persuaded to give hearty approval to the work outlined by him, and

described in the two words, "Inner Mission." This work has never been carried on by the Church authorities as such. Although receiving its aid and sympathy, it was first and last a movement independent of the Church as a national and political institution.

The war for the possession of Schleswig-Holstein, in 1864, that against Austria in 1866, that against France in 1870–71, the favors which Bismarck and the old Emperor showed men of simple Christian faith, the constant declaration by these men of their belief that they were serving God in the high stations they filled, and their confident appeals to Him for aid, deepened still further the conviction in the minds of the people that true religion is something greatly to be desired, even as a protection against one's enemies. Since the founding of the Empire and the assumption of responsibility which that step involved, there has been a growing sense of religious responsibility on the part of many of the wisest leaders of the people, and a more evident desire to meet it through a simpler and heartier faith in Jesus Christ and His teachings.

With eyes open to perceive the needs of men and women, who, through compliance with prescribed forms, had been received into the Church, it became clear to large numbers of pastors, who had the good of their parishes at heart, as well as to not a few among the laity, that something ought to be done to save this material which the Church claimed as its own, and to prevent the increase of religious indifference, and even of crime, on the part of those to whom,

in the rites of baptism and confirmation, the Church had given its blessing.

As an object lesson, showing what might be done, there stood in Halle the Orphan House of Francke. Those who were unable to visit it, could read descriptions of its work, and, in the writings of its illustrious founder, catch something of his aims and spirit. In these writings are suggestions of almost all that the Inner Mission has undertaken. As preacher, professor, author and organizer of educational, industrial and benevolent institutions, Francke was far in advance of his time. For the generations after him he wrought more wisely and efficiently than he or his contemporaries knew.

Nor have the writings of other Pietists been without a spiritually quickening influence. Thus there has grown up quietly, not as the result of the efforts of any single man, but rather in obedience to a heavenly vision which many have seen, a work for the needy at home, which for extent, variety, and success, may challenge the admiration of the world. If its primary object has been preventive, it has never hesitated to undertake, wherever possible, the less attractive, because less hopeful, work of rescuing the lost.

Lovers of precedent as Germans are, reverent toward the past, and ready to honor great names, it is only natural that, while studying present conditions and preparing to meet present needs without delay, the founders of this Mission to their own people should investigate thoroughly and with intense interest the methods employed by the Church in the past to help the poor, and save from temporal and eternal destruction those nominally within its fold.

Before describing the work of this Mission as it is now carried on, it will be profitable to review briefly the work done by men to whom its founders and managers have turned for stimulus and instruction.

In this historical sketch, as in all that pertains to the labors of the Inner Mission, Schaeffer (Leitfaden der inneren Mission) has been freely followed. It will aid us in our understanding of the feeling and purposes of the men who in the late forties and the early fifties gave themselves to the work of saving "the heathen at home," if we look for a moment at benevolence in the time of Pietism and Rationalism, or as it revealed itself during the period from A. D. 1650 to 1835. Spener is generally regarded as the founder of Pietism. In doctrine and conduct he adhered to the principles of the Reformers. This is hardly true of all his successors, although they dedeclared it to be their purpose to put into practice the principles of the Reformation, and through their faith revive the dead. Undoubtedly there was much in Pietism which was of very great value. It filled an important place in the development of Christian life in Reformation lands. But in all its leaders we observe a painful lack of the freshness of spirit and soundness of judgment characteristic of Luther. Its tendency is toward a certain sort of legality, to ascetic practice or aloofness from the world. It was preserved from destruction by the principle that the way to show love for God is to help one's neighbor. Through its self-sacrifice for others it preserved its own life. It also emphasized the doctrine of personality. It saw the importance of seeking to save individual souls. Hence the effort of Francke, at Leipzig,

to interest his fellow-students in the study of the Bible, his insistence during the earlier years of his ministry on the need of personal regeneration, and at Halle, his intense interest in the saving of neglected children. Hence the founding and work of his Orphan House, in which the education of these children was made the first object. Naturally, this philanthropic haven became the center of the Pietistic movement, the rallying-point for those whose spiritual needs were best met by what Pietism was supposed to teach. The school grew, increasing rapidly in size and influence, till now, with its connected establishments of higher education and industry, it is the largest school in Germany, if not in the world. Nevertheless it may be questioned if the system of education at first pursued at Halle were altogether healthful. Though it provided sufficiently for the recreation and amusement of the children, for the forming of little circles within the Church, here and there, over the country, it tended to a narrowness and exclusiveness which showed themselves later on in spiritual pride and arrogance. Perhaps, as opposed to Rationalism, the methods which Pietism chose to follow were wise, although in this latter day they do not altogether meet with approval. Strange as it at first appears, Pietism leads almost inevitably to Rationalism. Faith in an inner light encourages a confidence in self which finally believes in nothing but pure reason.

In the middle of the present century, when thoughts of constitutional liberty and a revived Empire were in the air, German Christians began to consider how best to meet their increasing responsibili-

ties. In their studies, the more thoughtful among the ministerial leaders reviewed the history of the benevolent work of the Church. They saw that it was the purpose of Christ to destroy the works of the devil, first, by repairing the injury he had wrought in the human heart, and afterwards in society and the world. Through faith, Jesus would free the souls of men from sin and death; through the works of kindness, on the part of regenerate men, He would free society from the evils of sin, from poverty, wretchedness, and ruin. Hence it was natural that for a time there should be a communal life among believers in Jerusalem, that means should be gathered for their support in all the Churches which Paul had established in the great cities of the Roman world, that it should become a delight to those who had received such gifts as had been imparted by the brethren in Judea, to try and pay them in the less valuable yet more needed gifts of money and personal service. It was equally natural that the wants of this Christian community should be carefully considered and met by persons in whom everyone had confidence. Hence the appointment of deacons, whose first duty was the relief of need, but who were not prohibited from preaching as they found opportunity. The principle involved in this benevolence was that of personal administration, a principle which has been kept uppermost in all that the Inner Mission has attempted to do.

Subsequently, from the end of the first to the beginning of the third century, or to the time of what is sometimes called the Martyr Church, help was given directly to families. There were no benevolent es-

tablishments, since it would have been folly to erect them, as their inmates would at once have been marked for persecution and death. Those who had means gave freely out of love, not as if to satisfy a claim which the needy person might put forward as a right, but in the hope of preventing families from breaking up, temporarily, or being separated. During this period, deacons, deaconesses, widows, and a few especially pious women of approved wisdom and consecration, were active in the distribution of this benevolence. The whole work was under the direct supervision of the bishop, or the minister of the parish, who with a few exceptions knew personally all the members of his flock. Those who were in prison were visited and encouraged bravely and hopefully to meet a martyr's death. Those who were condemned to labor in the mines were not forgotten, nor were their families permitted to suffer. As the Christian communities increased in size, this personal visitation became more difficult, and the necessity for centers where the poor might meet, or be brought together and cared for under a single roof, more pressing.

From the beginning of the fourth to the end of the sixth century, the wants of the poor were generally met in establishments called into existence for this very purpose. The personal element of the administration of benevolence became less prominent. The number of those receiving assistance was too great to admit of personal inquiry into every individual case. The world itself seemed to be declining. The majority of the people were poor. Taxes were increasingly high and hard to pay. A large tract in the

Campagna, about A. D. 400, was allowed to become a desert because its owners could not meet the taxes levied upon it. Even children were sold to satisfy the tax-gatherer. Morals grew lax, and fleshly sins increased. Those who had wealth, and were willing to aid their unfortunate fellow Christians, preferred to give through the Church authorities, rather than trouble themselves with its personal distribution. This distribution was made through deacons, whose numbers in consequence rapidly increased. It is said that in the time of St. Chrysostom there were a hundred deacons attached to the Church of St. Sophia at Constantinople. For months St. Chrysostom fed 7,700 persons daily. With the diminution of personal service, the manifestation of individual interest and the exercise of personal love almost entirely vanished. It is easy therefore to see how soon the cloister and the hospital came to be closely connected with the care of the poor. To the cloister, the man who was weary of the world could retire. Here he escaped the burden of taxes. Hither came those who were hungry. Here children were educated, and here were rooms for strangers, in which they could securely rest when on their travels. Hospitals became necessary, at first, for the inmates of the cloister, and afterward for others. Two hospitals founded during the fourth century, one by Basil at Cæsarea, and another at Edessa by Ephraem Syrus, became famous. During this period the conviction spread that alms put away sin, that gifts to the Church would secure blessedness in the life to come. It is sad to think that even benevolence may be made a source of corruption, both for giver and receiver.

At first careful efforts were made to exercise charity only toward the worthy, but after a time its almoners grew negligent, and even looked upon poverty as a virtue.

Notwithstanding this fact, we still turn with tender interest to the time when Cyprian was exercising large charity toward the poor of his extensive parish, when the golden-mouthed preacher, through his deacons and deaconesses, and with the assistance of the rich and beautiful widow, Olympias, who refused to re-marry even at an Emperor's request, sought to alleviate the sufferings which were so pressing at Constantinople. With like interest we also turn to the era when Ambrose of Milan, another noble Christian hero, was using his resources in the same unselfish manner, and when Augustine, despite his love for philosophy and theological controversy, could not forget the poor. If less were done by Jerome at Rome, and at Bethlehem, it was because he had less with which to do. Yet it was his friend Fabiola who built the first house for the sick in Rome, or in the West. It was Paula, who lived near Jerome in the city where our Lord was born, who built a house for pilgrims in that city, and spent all she had on the poor. While it cannot be said that the benevolence of the Church or the Empire was wisely managed, yet no one who reviews, however superficially, its history, can fail to perceive its greatness, or doubt the piety and the Christian joy with which it was so often exercised.

Benevolence in the Middle Ages was exercised almost entirely through the convent the monastery, and the hospital. During this period houses were

built in which livings, or some part of a living, as the bread or the fire needed by the inmates, were provided. The tendency was toward a multiplication of establishments, in which the needy could be received without disturbing Church dignitaries or men of wealth. Hospitals for lepers, after the Crusades were over, abounded. It is affirmed that there were 19,000 of them in Europe. Such was the tremendous penalty paid for invading the East, in order to snatch the sepulchre from the infidel. Some of these hospitals were very large: in others, the inmates were few. Everywhere beggary became a profession. The beggar felt that in giving one an opportunity to relieve his wants he was doing him a favor.

Some of the emperors—far-seeing men like Charles the Great—anxious for the welfare of their subjects, did all they could to alleviate the ills of a poverty which they could discover no means of preventing. The successors of the wise Charles neglected his counsels and took no pains to see that only the worthy received aid, and that industry, and thrift were encouraged.

Much was done for the poor by individuals. Francis of Assisi, though without means of his own, yet counseled and practiced the largest benevolence. Elizabeth, Countess of Thuringia, both voluntarily, and under the influence of her confessor, Conrad of Marburg, filled her life with deeds of charity.

At the time of the Reformation the country swarmed with persons who lived by begging. "This caused no wonder," says Luther, "as the monks make a religious service out of the work of begging." The idea of merit in this kind of life was rudely

shattered through the doctrine of justification by faith, which the Reformers preached. Efforts were soon put forth to diminish the evil. Collections were enjoined, and persons appointed, as in the early Church, to attend to their distribution, and to see that only such as were really in need, received them. Luther himself, and most of his associates and his immediate successors, took great interest in the condition of the poor. Luther gave away nearly everything that came to him. Bugenhagen, pastor in Wittenberg, was a splendid example of a minister who responded to the personal needs of his flock. John Hess, of Breslau, and Catharine Zell, of Strassburg, were famous for their self-sacrificing labors on behalf of the poor. The latter, who was a pastor's wife, discovered ways to feed almost a thousand persons in times of persecution, and for weeks together she had from fifty to sixty needy persons at her table. John Valentine Andrea, who receives the warm praise of Spener for his attempts to put life into the cold orthodoxy of his time (1586–1654), was another of the men who spared not themselves for the sake of the brethren.

In the time of Pietism and Rationalism, as has already been said, efforts were made to bring back into life the personal methods employed in the New Testament Church. Nor was it thought that the mere satisfying of hunger, or the clothing of the naked, or the providing the homeless with shelter, constituted true benevolence. Pietism saw—and this must be set down to its credit—through the eyes of such men as Francke, that the first great need to be met was to put an end to ignorance and idleness. Hence his

early and his continued interest in the education of neglected children, and afterward of all children whose advantages were not as good as they might be. In Baron von Canstein (1667–1719), he had a friend whose wealth was freely used in promoting the work of the Halle Orphan House. Beata Sturm of Stuttgart (1682–1730), dedicated her time, her thought, and her means to the care of the needy. No one was ever turned empty from her door.

Gottfried Zahn, and the two brothers, Woltersdorf, the one the founder, the others the organizers and real founders of the orphan house at Bunzlau (1705–1758), are also worthy of mention as among the noblest and most generous men of their time.

John Augustus Urlsperger (1728–1806), of Augsburg, anxious to combat the growing unbelief of his time, sought to organize something like the Society for the Promoting of Christian Knowledge, in England, which finally united with a Society in Basel, which had for its object the furthering of pure doctrine, and true godliness. Out of this Society afterwards sprang the Basel Bible Society, the Missionary Society, the establishment for Brothers, and that for children at Beuggen, the Deaf and Dumb institution at Riehen, the Pilgrim Mission at Chrischona, now chiefly a place where persons are educated for Foreign Missionary service. Through his writings and earnest addresses, Urlsperger was the forerunner of many, who with pen and voice, have done yeoman service in saving the Fatherland from unbelief. Nor ought we to omit mention of the work of John Tobias Kiessling (1743–1824), a wealthy merchant of Nuremberg, whose daily life was a proc-

lamation of the Gospel; of Hans Nielen Hauge (1771–1824), of Norway, who became a lay preacher of great repute and power; of John Frederick Oberlin (1740–1826), who with the help of his faithful servant, Louise Schepper, who cared for the children, made his parish at Steinthal, Alsace, a model parish for the world; of John Falk, (1768–1826), of Dantzig, who founded the first House of Refuge in Germany, at Weimar; or of John Henry Pestalozzi (1746–1827), the father of the modern science of teaching, and of a method of saving that which without personal aid would have been worse than lost.

The names of some of the persons who have been prominent in the Inner Mission, with a brief reference to the branch of service to which they have devoted themselves, will indicate the place which this form of benevolence has taken in modern German Christian life.

At the head of the list stands Christian Henry Zeller (1779–1860), of Württemberg and educated for a lawyer. Early becoming a teacher, he was, while still young, chosen Inspector, or head of the school for poor children, and for the training of teachers for similar schools, at Beuggen, near Basel. Here he remained forty years, devoting himself with great singleness of purpose to a work in which he achieved wonderful success. At his funeral Prof. Auberlen said of him: "His greatness consisted in this, that he remained small." Even Pestalozzi was impressed with his tremendous moral strength. Through his writings, and with the aid of his noble wife, his influence was far-reaching and beneficent.

Another Württemberger, Christian Frederick Spit-

tler (1782–1867), without learning or extraordinary intellectual gifts, but possessed of exhaustless energy, and uncommon power to interest other men in benevolent undertakings, became prominent in the founding of the Basel Foreign Missionary Society, of the institution at Beuggen, just named, for the instruction of the children of the poor, and the training of their teachers, of the Pilgrim Mission at the same place, of several institutions for Jews and Greeks, of an institution for the Deaf and Dumb, of a Deaconess' House at Riehen, as well as of half a dozen smaller institutions in other places. To his activity there was no end. His life was one of faith and prayer with constant tokens of the presence of the Holy Spirit.

In Hans Ernst, Baron von Kottwitz, (1757–1843), we have a man of remarkable gifts and thorough consecration. Ernst was born in Schlesia; in early youth he was a page at the Court of Frederick the Great, and afterward became an officer in the Army and a favorite in society. Brought into association with the Moravians, he was converted, and led to devote himself to the work of diminishing the sufferings of the poor. In 1806, a year of distress, he obtained possession of some unused barracks in Berlin, took up his abode in them, gathered 600 or more of the most needy about him, furnished them bread, day by day, provided them with work, and made them feel that in him they had a true friend. After the Government relieved him of this responsibility, he still remained with his poor people, unwilling to be separated from them, even for a brief season. He exercised great influence over such men as Tholuck,

Otto von Gerlach, Neander, Stier, and Wichern. A characteristic anecdote of him occurs in the report of a conversation with Fichte the philosopher. Said the latter: "The child prays, the man wills." "Professor," replied the Baron, "I have 600 poor people to care for, and often I do not know whence I shall obtain bread for them. Then I do not know how to help myself in any other way than to pray." Fichte was silent a moment, then, with tears rolling down his cheeks, he answered, "Yes, dear Baron, my philosophy does not go so far as that."

Another nobleman of singular consecration was Count Adelbert von der Recke Volmarstein. (1791–1878). Through experiences obtained during the Napoleonic wars he was led to found a House of Refuge at Overdyke, in Westphalia. When the rooms here became too small for the numbers waiting to occupy them, trusting in God for the means needed to carry out his enterprise, he purchased the Cloister Düssenthal, near Düsseldorf, with its massive buildings and its extensive lands. Here he and his wife, the Countess Mathilde von Pfeil, who was of like spirit, remained for twenty-five years, or until broken in health, aiding not only the poor, and saving multitudes of them for the kingdom of God, but interesting other men of high rank in service similar to that in which he was engaged. Retiring to his estate in Crasnitz, Schlesia, after he had reached the age of seventy, and when the Institution at Düssenthal was on its feet, he there founded, in connection with a house for deaconesses, a large institution for idiots and epileptics, and revived what he called the Order of Samaritans. Not even in old age could he be

content to rest from his labors. Through industrial efforts, limited to his own lands, he was able greatly to improve the condition of working people in Crasnitz.

Amalie Sieveking (1794–1859), known as the Hamburg Tabitha, was one of the noblest and most useful women of her day. She was converted after the death of a brother, by the reading of Thomas á Kempis, the Bible, and the addresses of Francke. While yet young she sought to interest the daughters of the well-to-do in Hamburg in the welfare of the poor. Her first thought was to form a Protestant sisterhood, but as her appeal for volunteers, in the cholera season of 1831, was not responded to by a single person, she determined to enter the hospital alone. Here, first as nurse, then as assistant, then as overseer, she gained a place in the confidence and affection of her townsmen which she never lost. In 1832 she organized the Woman's Union for the care of the poor and sick, which still exists, and has since served as a model of many similar unions. Near the close of a life of self-sacrificing activity and rare usefulness, she requested that, as a final proof of her sympathy with the poor, and her disapproval of costly funerals, she might be buried in a coffin exactly like those which the city furnishes for the people who are buried at its expense.

A man of far-reaching influence during his life, of unusual spiritual gifts, and of great organizing ability and unwearied activity, was John Evangelist Gossner, of Berlin (1773–1862). He was born in Schwabia, of Roman Catholic parents, and was educated in Roman Catholic institutions. Always earnestly evangelical,

he remained a priest in the Church of his fathers for several years. His preaching, though popular with his congregations, gave offense to the authorities, so that finally, in order to be true to his convictions, he was compelled to become a Protestant. His long pastorate in Berlin is too well known to need description. Crowds hung upon his ministry in the Bethlehem Church. While a pastor he founded the Elizabeth Hospital, and called into existence a Foreign Missionary Society which has proved a great blessing to the world. United with the Hospital was a Deaconesses, Home in which young women were especially trained for the care of the sick, and for such other Christian work as might be congenial to them. More than thirty years have passed since this father-in-God, old and full of good works, fell asleep, mourned not in Berlin alone, but throughout Germany and the Christian world.

The interest, both in Home and Foreign Missions, manifest in Gossner, was exhibited also by Christian Gottlob Barth (1799–1862). Born in Stuttgart, trained in a Pietistic family, with a passion for reading, especially sensitive to spiritual and intellectual influences, he was early drawn into the field of authorship, where even to the last he continued active. When ten years old he wrote a Bible history, which he adorned with pictures and presented to his school companions. Thwarted in his desire to become a missionary by his mother's opposition, after extensive travels throughout Germany and Holland, he settled in the parish of Möttlingen, near Calv, where he entered with great zeal into the work of the Missionary Society, and the work of the House of Re-

fuge at Stammheim. Neither did he fail to look after the spiritual welfare of his parishioners nor neglect his brethren in the ministry. In letters, lectures, sermons, and by means of a missionary magazine, he kept alive the interest of the people in the welfare of the heathen abroad. Becoming acquainted with the work of the London Tract Society on one of his journeys, he was not content till he had organized a similar publishing society for Germany. The first work sent out by this Society was a Biblical History, which has been translated into many languages, and which in 1877 had reached its 239th edition. To this were added Church histories, a monthly magazine for young people, various kinds of Biblical hand-books, geographies, books of nature, antiquities, and a small Biblical commentary. In the midst of these labors, preaching was a refreshment. Barth never married. Through his love of work, and his interest in the spiritual life of Germany, as well as in that of the world, he became one of the most prominent and useful men of his century.

Of John Henry Wichern (1808-1881), founder of the Rough House and restorer of the order and work of deacons, it would be difficult to speak too highly. In consequence of losses inflicted by the wars and of the early death of his father he was compelled, even as a boy, to contribute by private teaching to the support of the family. In early youth he fought his way through the Rationalism of the time into the clear light of evangelical truth. By the aid of friends he was enabled to attend the University of Göttingen, where Prof. Lücke proved a real friend to him. Later, he studied in the University of Berlin, where

he was brought into contact with Neander, and through the mediation of Baron Kottwitz, into friendship with him. He was also greatly indebted to Schleiermacher. At the close of his studies he became a candidate for a parish in Hamburg. During this period of candidacy traces of his later activity appear. He formed plans for a school for the education of poor children, and wrote and delivered a lecture on the demoralization of youth, with reference in it to the work of such persons as Amalie Sieveking, Baron Kottwitz, and Dr. Julius. He became Superintendent of Pastor Rautenburg's Sunday-school, in Hamburg, the first in Germany, and in this position found a wide field for his activity in spiritual things. Here he learned thoroughly the condition and needs of the poor, and through his visitation from house to house saw how to help them. It was while pursuing his work in the Sunday-school that he became acquainted with Amanda Böhme, his future wife, a woman of extraordinary ability. The beginning of his work, in a small house in Horm, near the city, put at his disposal by a friend, was sufficiently unpretending. Living with his mother, at first, three, then twelve, boys were received into his home. Gradually other houses were added, each forming a home for the children who occupied them. Wichern lived with the children, taught them, sang with them. Needing aid, the idea of re-establishing the diaconate, or as it is generally called, the brotherhood, occurred to him. From this there has resulted an amount of good which can be compared only with that wrought through the revival of the order of deaconesses by Fliedner. Out of the perception of

the needs about him, arising in part from the utter indifference of the people among whom he lived, he came to the conviction that a mission to nominal members of the Church at home was an indispensable as a mission to the heathen. Hence the name which he gave his work, Inner Mission (Die innere Mission). With him the work assumed a triple form, the education of children, the training of men to teach them, and that peculiar service which frequently is needed in order to save the unbelieving and the indifferent. From this time, through visits made to the Rough House, where the roughest boys were received and trained into useful men, through journeys, by conferences, by lectures, and the publication of "Flying Leaves" (die fliegende Blätter), Wichern created an interest in his work which still continues. The great day for him and for his mission was the Church day at Wittenberg, Oct. 1848. Rhiem, his assistant, became the head of the Rough House, and thus enabled Wichern to yield to the wish of the King and become one of the authorities of the Church. This required him to reside for a portion of each year at Berlin. Thus his influence was widened and a larger circle of friends for his school secured. In order that the people of the capital might see what had been done in Hamburg, the Johannesstift in Berlin was called into existence, where for several years Dr. Stoecker, the head and front of the Berlin City Mission, has preached nearly every Sunday with great power, and whence tracts and sermons are sent out over the country by thousands. But Wichern's labors in the capital at the command of the King were too severe for his strength, and though after his

resignation of the high office which his Sovereign had given him he lived a few months, and took up his work at Horm with something of his old energy, the end had come. He rested in peace in 1881, having exemplified his chosen motto throughout his whole life, "This is the victory that overcometh the world, even your faith."

The work of Theodor Fliedner (1800–1864), at Kaiserswerth, and in many other places, which naturally follows that of Wichern, will be described in the chapter devoted to the deaconess movement.

Through William Löhe (1808–1872), more than any other man, has the interest of the National Church been drawn to the kind of activity exhibited by persons such as those already named. Of good family, enjoying the instruction and friendship of Rector Roth in the Gymnasium of Nuremberg, and of Professor Kraft at Erlangen, then in a half year at Berlin meeting such men as Schleiermacher, and in various places making his extraordinary gifts as a preacher evident, so radical and outspoken were his convictions of truth that the authorities hesitated to give him a parish equal to his abilities. Men like Professor Höfling in Erlangen, declared that they had never heard such preaching as his. In 1837, he settled in the little village of Neuendettelsau. As preacher, watcher of souls, catechiser and instructor of youth in this parish, he did a marvellous work. But changes wrought in a single parish were only a part of what he accomplished for his generation. He sought to serve the whole Bavarian Church, and had the satisfaction of seeing his labors in her behalf rewarded in a great increase of her spiritual power.

Then he turned his attention toward the establishment of a Deaconess' House, and of a Mission House, or Theological Seminary, as we would say, in which ministers are trained for the American field. It was in order to obtain the assistance he required for these objects, that he organized the society for "Inner Mission in the sense of the Lutheran Church." This society began its work in 1840, though it was not formally recognized till ten years later. It had several branches or divisions, one of which provided for the education of young men who should carry the Gospel to their brethren in America, and whose work and views are best represented by the Iowa Synod, while another division formed itself into a sort of Tract society for the circulation of Christian literature.

Around the Deaconess' House there were soon grouped an Idiot Asylum, a House of Refuge, a Magdalenium, and an Hospital. A school, first for poor children, then a boarding-school of a high order, for young ladies, also sprang into existence. Special care was taken in the training of the deaconesses, whose work in some respects differs considerably from those who go forth from Kaiserswerth.

A very remarkakle man, a Württemberger, the son of a minister, was Sixtus Charles Kapff (1805–1879). It was said of him that the grace of baptism never left him. Having enjoyed the education which Württemberg afforded, he went through the lower seminary on the Tübingen foundation, and immediately became pastor of a church at Kornthal, which had separated from the National Church. He had little difficulty in persuading his people to return to

the Church which they had left, and through his own spiritual experiences as a Pietist he became, both as a minister and in political life, of great service to the poor. In Stuttgart, as pastor of an immense parish, and in positions of the highest importance—at once a member of various benevolent societies, a man of ready speech, willing to serve the cause which needed him most, one of Wichern's trusted helpers,—Kapff was at his death one of the most useful and popular men in Southern Germany.

Gustavus Werner (1809–1887), who settled in the village of Waldorf, in Württemberg, was distinguished for his interest in the education of little children, in industrial schools, and in houses of refuge. Inclining toward Swedenborgianism, and strongly opposed to the Württemberg Pietism, he naturally disagreed with the authorities of the Church and finally withdrew from it. This gave him time to devote himself entirely to the House of Refuge, which he had opened at Reutlingen. Here one kind of establishment after another came into existence, such as schools for teaching agriculture, training in the trades, and various other forms of industry, till it would seem as if he had done all that was possible for one man to do to alleviate misery, make his fellowmen helpful to themselves, and attract them into the kingdom of God. In order to meet his financial needs, he formed a stock company, through which, and also by the aid of friends, he was able to carry out his plans successfully. Isolated from Church relations, Werner remained during his life, observes Schaeffer, a hero in patience as in work.

From these references, brief as they are, to some of

the persons who have been conspicuous in the work of the Inner Mission, it will be seen that its sphere is far wider than its name would suggest. It not only includes works of mercy and piety, as ordinarily understood, but that large class of humanitarian efforts embraced under the words education, training for special positions in life, deliverance from temptation, rescue of fallen women, care for the sick, work among neglected classes of men, such as cab drivers, street car conductors, railway men, shopkeepers, young people from the country—in fact every possible form of service by which man can be benefited in this world or prepared for the next. In the following chapters an attempt is made to set forth some of the methods which spiritually-minded pastors and equally earnest laymen have employed to save the material for which they feel that God has made them responsible.

CHAPTER VIII.

PREVENTIVE METHODS EMPLOYED BY THE INNER MISSION.

1. Care of little children.

Long before the people were wholly aroused to the necessity of protecting little children against the bad influences to which they are exposed by the neglect of their parents, efforts had been put forth, here and there, to counteract these influences, and to impress on the minds of the little ones a sense of their obligation to God and society. As early as 1802, the Princess Pauline received children into her care at Detmold, and watched over them while their mothers or rightful guardians were at work in the factories or in the fields. In the country it had long been necessary for the mother and the elder children to go into the fields at harvest time, and at other times during the year to engage in some kind of employment one or more days in the week in order to obtain sufficient food for the family. The practice had been to leave the little ones with some kind-hearted neighbor, or with a girl not old enough to work in the fields, but capable of caring for children. As a matter of course, the children were more or less neglected Often they were brought under positively bad influences. They were, moreover, frequently exposed to contagious disease, and through lack of proper food

at the proper time, sometimes became ill and lost their lives.

In the city where the conditions of life are harder to meet than in the country, and where neighbors are less accommodating, it has been found necessary to entrust the little ones to the care of women who call themselves "waiters," and who for rather large pay render inconsiderable service.

As early as 1844, a crèche, or public nursery, was opened in Paris for the care of the infant children of hard-working mothers. In seven years there were four hundred of these crèches in France. Catholic Germany speedily imitated the example which France had set, and last of all came Protestant Germany. Vienna was the first place in which German-speaking people employed this method of caring for the children of needy parents. Here children are received from the age of four weeks till well into their third year. They are received on the working days of every week, and are cared for during the entire working hours of these days. For this service a slight charge is made. The children received must have been born in wedlock, be in good health, and have been exposed to no contagious disease. For their care rooms are needed for attendants, a large room for the babes, and a quiet place where they can sleep. Means must also be provided for feeding them at regular intervals. The babes sleep in little beds, for no cradles are allowed. The toys with which they play are simple and harmless. The clothing which they wear when they are brought from home in the morning is removed, and is exposed to the air and cleaned, if need be, while clothing, pro-

vided by the crèche itself, is put on in its place. On entering the crèche in the morning, the little one is carefully washed. It is of the highest importance that the matron or person in charge of the establishment should be well fitted for her responsible place, that she have a love for children, be acquainted with their needs, and thus be able wisely to select her helpers. Often the matron is a deaconess, who has been carefully trained for this kind of service. As they are able to receive instruction the little ones are taught good habits, obedience, pleasant plays, and are shown how to walk, run, and speak. If the local Church is interested in the crèche or Krippe, as it nearly always is, the words of a simple prayer are also taught. There are, besides this, singing and cheerful story telling. At the present time there are large numbers of these Krippen in existence in Germany, and the number is increasing with the increasing need. As the name comes from "crib"—the manger at Bethlehem—so the atmosphere of the establishment must be that of love. It is deemed best, if possible, to have the Krippe belong to a system of schools, or to a Deaconess' House or an Hospital, in order that it may not depend for its support on what it can raise itself.

This support is usually secured through some society which has the confidence of the community, to which contributions are regularly made. The Germans do not look with favor on Foundling Homes. They think they encourage the sins which render them necessary. Still they are by no means unknown.

2. Schools for little children.

For children a little below three years of age, and up to six, the Inner Mission has called into existence a school known as the "Warteschule," or infant school. For some reason Froebel's system of Kindergartens has not been very popular in Germany; perhaps because it puts all children on a level, takes no account of the distinctions of class, teaches all children in the same way, and makes them work at their studies when they ought to be at play. These, at all events, are some of the objections urged against the system which Froebel and his friends advocated,

To this infant school children of legally married parents can be brought, subject to the usual regulations as to health and exposure to contagious disease. The theory is that children of this age should be with the mother as much as possible. The aim, therefore, is to care for them only on such days as the mother is compelled to leave home in order to earn something for the support of the family. If, as in the case of children in the Krippe, the needs of the country are less pressing than those of the city, they are by no means small even in the country. Oberlin, at Steinthal, Alsace, was one of the first pastors to perceive the need, and take measures to meet it. In this he was aided by his servant, the never-to-be-forgotten Louise Schepper, whose love for little ones and inborn skill in caring for them rendered her work a model for others to follow. In 1809, Prof. Wadzeck founded a similar school in Berlin. Later on Fliedner, seeing the need of such a school, opened one in connection with his work at Kaiserswerth. Then came a school in which teachers could be trained for these schools, and subsequently one for

girls of the better classes, till, finally, provision was made for the education of children of all ranks and conditions.

Schools of these various kinds abound in Germany. They are attached to nearly every Deaconess' Home. In different sections of the country they pass under different names, but have the same general character and aim. A large room, on the ground floor where possible, a sufficient number of low desks, a few tables, a cupboard in which the equipment of the school may be stored, a garden or its equivalent for a playground, a room with a few beds, where the little ones when tired out may rest and sleep, are the machinery required for the starting of such a school. Obviously, the woman in charge must possess the peculiar gifts requisite for one in her place, and when the school numbers more than forty, she must have an assistant. The children are taught good behavior and obedience, and are encouraged in habits of observation. They are also trained in story-telling, that is, in the power to relate a simple fact or incident, and are encouraged to spend a good deal of their time in play. Carefully washed as they enter the school, they are taught how to wash themselves during the day, although every attempt at anything like formal instruction is avoided. Such food as is needed is provided by the school itself. The charge made for the care of the child is so small as to be a burden to no one. The difficulties met with in a school like this are irregularity in attendance, and the danger that even here, rules take the place of that love by which such little ones ought to be governed. Here, too, efforts are made to impress the minds of

the children with a sense of their duty to God, and their dependence upon Him for everything they receive. A striking difference between these schools and those which the State has now begun to support, is in their religious atmosphere. No child is kept in them beyond his sixth year. Through the children, parents are often reached, and as the result of teachers' visits, many of the homes of the poor have greatly improved both in appearance and comfort.

The theory upon which the Inner Mission has proceeded in originating and maintaining these schools is that of prevention. If the child can be kept from evil during his formative years, if he can receive a positive impulse toward good from those who are qualified to teach him, if he can be brought into contact with persons of Christian character, of good manners and correct speech, it is thought that criminal statistics will be diminished and excellent material thereby saved to the State. The results have more than met anticipations. The work has been conducted from the first in a religious spirit, as a Christian duty, and as such is supported almost entirely by gifts from Christian people.

3. The Sunday-school.

This is now described as the Children's Church service, and it is a good deal more common than is supposed. It has been generally recognized that the regular service on Lord's Day morning is unsuited to children of ten years of age and under, and that, if they are to be benefited at all by Sunday services, special effort must be made to interest them.

Where pastors have given careful and faithful catechetical instruction the need of Sunday-schools has

been less apparent. In the large parishes which many pastors have to look after, not infrequently the children have been neglected. In 1825, a Sunday-school was founded in St. George, a suburb of Hamburg, by J. G. Oncken, a Baptist bookseller, aided by the Lutheran Pastor Rautenberg. Here Wichern found one of his first fields of usefulness. Forty years later, or, to be precise, in 1865, came the impulse to Sunday-school work through Mr. Woodruff of Brooklyn, N. Y., and the interest taken in it by Pastor Tiesmeyer of Bremen. Through his interpreter, Brochelmann, Mr. Woodruff opened a school at Heidelberg. The opposition to these schools came chiefly from pastors and teachers. It seemed like a reflection on the labors of pastors to have a second service on the same day, and to hold it in the very place where they had preached a sermon. Gradually the opposition wore away. Usually a school once organized demonstrated its value, and attracted to its service, not the pastor only, but laymen capable of interesting and instructing children. So far, efforts have not been made to retain the young in Sunday-school beyond confirmation. It is supposed that those who have become confirmed are old enough to profit by the regular service of the Church. Young men, however, are encouraged to form Bible classes for independent and systematic study. The number of these schools is increasing, and it has been found in Germany, as elsewhere, that in them women often make the best teachers. Many women on Sunday afternoons teach classes of little children at their own homes.

4. A fourth way in which the Inner Mission strives

to save the youth of the land is through Orphan Houses. Of these there were not many half a century ago. What the State has done since in providing them, is very largely due to the influence of those who have worked through the Inner Mission. Effective work in them began with Francke, in his Orphan House, as early as 1695. Most are familiar with his words, when he found one morning four German dollars and a few pence in the box he had set out for contributions toward the education of the poor: "That is a magnificent capital. With that something worth while must be done: I shall begin a school for the poor." "That" says his reporter, (Schaeffer, p. 73) "was the beginning of the Orphan House which still flourishes. With its 3,300 pupils, (nearly 100,000 from the first) and its 470 dependents, it is the largest establishment of the kind in Germany, if not in the world." The spirit and purpose of the school and of all that is done in connection with it, are indicated in these words: "An ounce of living faith is worth more than a hundred-weight of mere historical knowledge, and a little drop of true love, than a sea of knowledge of all secrets." "The way to happiness through the Gospel is a way of love, of peace, and a quiet spirit." When children learn this way, the best possible has been done for them. Imitating this work of Francke, Zahn and the Wortlinsdorf brothers in 1712 wrought with great success in an Orphan House at Bunzlauer, Schlesia. A still earlier attempt even than that of Francke to care for orphans was made in Basel, in 1667, though little came of it.

At the beginning of the 18th century, people regarded Orphan Houses with distrust. It was thought

better, that as far as possible, orphan children should be provided for in private families. But experience has shown it to be impracticable to secure families in such numbers as are needed, or of the character that are needed. Parents fear the injury likely to be done to their own children through the introduction of those who have been neglected. Many who are willing to receive the children offered, even for the small pay given, prove on investigation to be utterly unfit to have their care. Since the time of Pestalozzi, orphan training in orphan asylums has been looked upon with increasing favor. It is now felt that a good asylum is preferable to a family where the influences are often hurtful. Children are kept in the Asylum, (often those who have one parent living are received) till they are ten years old, and are ready for confirmation. Girls are retained somewhat longer, or till they are old enough to resist the temptations to which their sex is peculiarly exposed. The pupils are taught the ordinary branches which pupils of the same age are taught in the Public Schools, and in addition are taught manual work. In the better Asylums, the methods of instruction given in private families and in the public institutions are combined.

5. The education and preservation of youth.

Here, first of all, are the schools where *servant girls* work with their hands, and thus, by actual practice, learn how to work. They are taught how to sew, to patch, to knit, and to darn. In spite of the fact that these matters are now taught in the Public Schools, there is a great lack of skill in them, on the part not only of servant girls but even of women, who as wives and mothers have homes of their own. A few

hours' instruction in the theory of sewing or knitting is not enough. There must be practice. This is necessary to make a happy home, to make the income go further, to give respectability to one's appearance. This practical knowledge is often of value as a means of self-support for those who are dependent on the work of their own hands for a livelihood. Schools where instruction of this kind could be imparted were opened almost simultaneously in different sections of Germany. Among those who contributed most to their success in North Germany, was Rosalie Schalenfeld, who began her work in 1861. A school teacher by the name of Buhl, in the same year introduced industrial teaching into the schools of Württemberg. In 1865 instruction of this sort was given in Berlin, and soon after the Victoria Bazaar became a place where articles made by women in need could be sold for their benefit. Attendants of these schools are women who can spare a few hours in the week from home duties and whose domestic education has been neglected, girls still in school, and such other persons as feel sure they will be profited by instruction of this sort. A deaconess is very often at the head of the school. Sometimes a city missionary, perceiving the need which exists, interests a few women to group themselves together and provide a school of the kind described. Various ties bind the pupils together. In all the schools, efforts are put forth to strengthen faith and make the personal Christian life more real and earnest. It takes little beside a willing mind, and the requisite skill in teaching, to found such a school and render it successful. The schools are often combined with house-

keeping and cooking schools, which are now becoming numerous in Germany. In addition to the schools just named, are *schools for the training of servant girls.* These were established in order not only that those attending them might be better fitted to discharge the duties which belong to their profession, but that their moral character might be so strengthened as to protect them against the temptations which prove the ruin of so many of their number. In Germany, as in America, there has been, and still is, complaint about servant girls. Sometimes the complaint rests on good grounds. Not infrequently it is quite as much the fault of the mistress as of the girl that service is unsatisfactory. The mistress is unable to tell the servant what she wishes done, or to show her how to do her work; or she is hard-hearted, inconsiderate, and treats her servant as if she were a machine, or a beast of burden, and as if, without instruction, she could do at once anything required of her. What wonder if there is waste in the household, or if the servants oftentimes deem themselves justified in adding to their wages by taking from the stores of the family, and add to their pleasures by mingling in social circles whose atmosphere is moral death. To remedy the defect on the part of those who employ servants and those who serve, Fliedner, in 1854, in the face of a great deal of opposition, opened a school in Berlin for the instruction of servant girls. It was located at Marthashof, and was made a part of a much larger establishment. It was under the care of deaconesses, and it soon became very popular. Families wanting servants were encouraged to apply to this school for them

and servants out of employment were encouraged to return to a Servants' Home established in the same court till places for them could be secured. Only girls of good reputation were received by Fliedner, or are received now. In the group of establishments in Berlin, girls may be instructed in every department of household labor, in washing, cooking, sewing, in the care of children, as well as in good manners and good morals. Great care is taken in schools of this kind, which have now sprung up all over Germany, to give religious instruction, and to develop the religious life.

In Servants' Homes, to which allusion has been made, there is provision for girls who come from the country to the city to obtain work. For these inexperienced girls evil disposed persons are constantly on the lookout. For a small sum, and with opportunity to earn a good part of the disbursement, these girls are received into a comfortable, often into an attractive home, and when they seek its shelter they are heartily welcomed. They are aided in securing the places for which they are fitted, and which are entirely respectable. They are made to feel, further, that at any time in their lives, a visit from them will be agreeable to those in charge of the institution. The result has been that out of the thousands of girls who have been trained in this school or temporarily connected with it, very few have been led away into sin. It is rare indeed that one who has been an inmate of the Fliedner establishment ever comes to be treated in the Charité Hospital or the Hospital for fallen women.

Homes have also been provided for *factory girls.* Careful examination into the conditions prevailing in

the places where young women leaving home and seeking to earn their own living were compelled to stay, made it clear that they were almost uniformly bad, morally, that young women were thrown into the society of men who had coarse tongues and loose morals. In these boarding houses they had only a place to sleep. Naturally the dance hall became attractive, and before one was conscious of it the paths of sin were trodden.

This work of protection began in Stuttgart, in 1867. It was soon taken up in Eisenach and in Basel. Roman Catholics have been prominent in it. Several of these Homes for working women are to be found in and near Munich. In some of them only those engaged in the same branch of work are received. Such Homes are easiest to manage, and are thought to produce the best results. In other Homes, all who are engaged in any department of industry find a refuge.

The various Homes differ in their discipline, but earnest efforts are made to avoid anything suggestive of the Prison or the public institution. As far as may be, the atmosphere and spirit are those of a parental home. Arrangements for eating and sleeping are simple, yet attractive. The appointments, while never extravagant or luxurious, are generally pleasing. Nor do the inmates meet the actual cost for what is done for them. Whatever deficiency there is comes from the Societies which stand back of the Homes, and which have called them into existence. While social life and friendship between the inmates are encouraged, pains are taken to fill the Home with a religious spirit. In Protestant Homes,

where only girls who have been confirmed are received, it is assumed that they have been brought up under the influence of the Church, and that both they themselves and their parents wish this influence continued.

There are two kinds of these Homes: those in which persons are taken for a fixed time, and those in which they are taken without any reference to time. The former are known as the *closed homes*, and are very easy to manage; the latter are the *open homes*, and are not altogether easy of control. The persons at the head of them, often a man and his wife, a deacon, if possible, or a deaconess, need peculiar gifts to win the confidence of those who come to them, and at the same time conduct the establishments on a successful business basis.

In the larger towns and cities there have been formed, in recent years, a good many Sunday and Young Women's Societies. The object is to furnish a place with associations which will draw together young women of about the same age, and engaged in the same employment, and enable them the better to resist temptation. For servants and working girls these Societies are beginning to be very popular. There are more than thirty of them in Berlin alone. Frau Banker Losch was instrumental in their earlier organization, and is still prominent in their management. Her paper is their organ.

All that is required for the starting of one of these Societies is a number of like-minded young women, and an older woman who will open her house to them or meet them every Sunday afternoon in a room which they have hired for the object. To do this,

Sunday after Sunday, year in and year out, calls for not a little self-sacrifice. This sacrifice has been cheerfully made by many Christian women, and with results which bring an abundant reward.

Homes have also been established in the larger cities for *boys away from their father's house, at school.* Teachers do not now receive pupils from the country and the smaller towns into their own families in anything like the numbers of former years. The little fellows who come to the great city for their education have a study in one house, sleep elsewhere, and eat in still another place. They can have no home feeling in this sort of a life. It is felt that this field, which has not as yet been cultivated to any extent, promises a rich harvest. What is wanted is a place, a sort of Y. M. C. A., which shall serve as a home for these young students where they shall find opportunities for amusement, perhaps for sleeping and eating, and at any rate for social intercourse. There is such a Home at Leipzig, another at Stuttgart. To the latter a chaplain is attached, whose duty it is to look after the young fellows, and to hold a Sunday service for them. They are encouraged to cultivate singing, and such games as can be carried on in a garden attached to the home. The library is of no small importance.

Inns for Homes are to be found in almost every considerable town in Germany. They are intended to co-operate with Inns for the working people. One of these was opened in Berlin in 1854. The first year only fifty-four persons patronized it, while the second year one hundred and ten made use of its privileges. Working men are chiefly desired, and those who are

on their way to or from some engagement as wage-earners. Of these Inns there are now more than four hundred in the Empire, and they are under careful management. They are Christian and sympathetic. The man at the head of them is usually a deacon, or a brother, who, with his wife, has been trained for the position he fills. To the Inn there is often joined a Hospiz, or boarding-house, for the sake of profit. Ordinarily there are not more than fifty beds in one of these Homes. If these are not enough to meet the demand, it is thought better to open a second Inn than to enlarge the first. The head of the house must be a whole-hearted, noble-souled man, with a wife like him, so that the confidence of the inmates may be secured from the moment they enter it. It is also regarded as important that the salary be independent of the income of the Inn, lest the keeper should be tempted to conduct it with an eye only to profit, for while it is desirable that expenses should be met, it is not desirable that they be met at the cost of that for which the Inn exists, the saving of those who patronize it. Prayers are conducted morning and evening. A blessing is asked at the table. The atmosphere of the Home is Christian. Attendance at prayers is not compulsory, but is encouraged. The men are also encouraged to treat the inn-keeper as their friend, and to appeal to him for such advice and assistance as they most need.

In these and similar ways members of the Church of Prussia and each of the provinces now united in the Empire, are striving to diminish the temptations to which children of tender age, youth, and even persons of mature years, are ex-

posed. Stimulated by the results of these efforts, Government has done a great deal in the last fifty years through preventive measures to save its subjects from leading wasted lives. It has also made its Houses of Correction and its Reform Schools places where a wise Christian influence has been exerted. Still there is more to be done than has yet been attempted, although in the direction of prevention the field is now fairly well covered. It is the popular belief that it is wise to save the material of the Nation before it goes astray, and that it is wiser to educate a child in principles of morality and self-respect than to punish him when grown for conduct which seems to him natural—that it is cheaper to keep him out of prison than after his dismissal from prison to be compelled to order him to go there, and then deal with him as an enemy both of Society and the State.

6. Education Societies.

In considering the measures taken to keep youth from temptation and provide for the training of children, the question must have often been asked: How is the expense for all this preventive and educational work met? In reply it may be answered, first, that the Germans know how to get a great deal out of a little. The small charges they make those who become inmates of their benevolent institutions, meet, to a much larger extent than would be deemed possible, the cost of these institutions. Still there are deficiencies for which provision must be made. These deficiencies are most pressing in the education of children. Those children who have parents to care for them are in the main left out of consideration.

It is only when parents are immoral, neglectful, or in some way incapable of performing their duties, that benevolence becomes operative. Those children whose conduct and character are already contaminated by the atmosphere of sin in which they have lived are sent to Reform Schools, where such saving influences are brought to bear upon them as are possible. The children of the very poor are provided for by Societies formed for the purpose. As there are few families in which it is really desirable to place children who must be separated from their parents, institutions to receive and care for them are indispensable. The leader or manager of an Education Society must be a man of good judgment, skillful in reading character, and able to advise wisely as to the special course of study to be pursued. Since Pestalozzi's time Education Societies have increased in number, and have accomplished an excellent work. In addition to furnishing the necessary funds for the pupil's support, the manager sees that they are brought under Christian influences, and even after confirmation, he strives to follow the protégés of the Society with friendly care and advice.

There are many establishments in which boys are received and taught to work. Education is given in such branches of industry as are best suited to individual taste or genius. Dismissed from these establishments when prepared for confirmation, efforts are made to secure such a start for the inmates as will contribute to their success in life and make for the development of a truly Christian character.

Owing to peculiar industrial conditions in many localities Public Schools are in session only during the

first half of the day. While this arrangement favors those parents whose boys are needed on the farm, or are in any way able to contribute by their labor to the support of the family, many pupils are left to roam the streets in the afternoons or to busy themselves as they please. Where parents are occupied, or careless, boys are likely to get into bad company, or to contract habits which render their downfall swift and easy. Certain benevolently disposed persons have therefore provided places where these idle boys, with the consent of their parents, can be received, and given instruction, supplemental to that imparted in the Public School. Where land is plenty, as it is in or near most of the larger towns, they are taught the principles of gardening, the care of trees and flowers, how to look after cattle and horses, how to keep the barn and house tidy, how to prepare the ground for those simple crops on which agricultural prosperity so largely depends. Some are taught the elements of a trade, such as carpentry, blacksmithing, masonry, or some other occupation of advantage in after life. For their labor, these pupils, who come entirely of their own will, receive a small sum each day, which is reckoned up at the end of every month, and, unless the condition of the family demands it, is deposited in a savings bank to the credit of those who have earned it. Should the family need it, the money is paid at once. Bad behavior is punished not only with expulsion from the school, but with the forfeiture of deposits. So far as it can be done, work in these voluntary schools is made pleasant and easy. Through its variety, it often becomes attractive, as well as instructive. In these schools there is a good

deal of singing, of marching to music, and of that kind of exercise in which boys of exuberant life take delight. Through appropriate religious exercises a reverent recognition of God is secured. The boys who attend these schools are in considerable demand as apprentices. A school of this character, opened at Darmstadt in 1828, has now 400 boys under its care. Similar schools at Heilbronn, Altoona, and Dresden have flourished greatly. The plan has been to fill up the unoccupied hours of the day with employments at once pleasant and profitable. For the more common trades, and also for farm work an uneducated man serves as a teacher, but for instruction in books, which is often essential, a well-trained professional teacher of experience, and of an undoubted Christian character is supplied. Some of the drawbacks in the work are the irregularity of attendance on the part of the pupils, and the utter indifference of parents to the welfare of the children. Discipline is a matter of some difficulty, as these schools must always be voluntary, so conducted as not to abridge the freedom of the pupils. There are a few schools where girls, who are in the same condition as their brothers, are received.

In Young Peoples' Societies there is a growing interest. In a country where the people are inclined to form a "Union" for almost every object they desire to accomplish, this is natural. At present about a thousand Unions, for young men alone, have been organized. They are the result of efforts put forth by earnest pastors to prevent young men, chiefly of the working classes, from yielding to temptations peculiar to their age and condition in life. The sugges-

tion that such Societies be formed, came from Pastor Meyenrock, of Basel, as early as 1768. Under his leadership this plan of reaching young men by salutary influences was for many years very successful. Then came a period of decline, followed by a revival of interest in this method of work about the year 1835, when many influential pastors and professors spoke out strongly in its favor. In 1847, Young Men's Societies had become so numerous that they were associated together as a Bund, or League, and in 1867 were brought still closer together, in the Union formed by the provinces of the Rhine and Westphalia. Since that time, Young Peoples' Unions have had a rapid growth in all parts of the Empire. Holland and Switzerland, like Germany, have begun to look after their young people. In France, Societies of young men have attracted to their membership Christian young men of culture, who use them as centers from which to carry on efficient Christian work. In the three countries just named, the purpose of these organizations is to strengthen Christian faith and protect from evil. In England and America, these Unions have been rendered unnecessary by the broader and more democratic Young Men's Christian Association. For some reason, perhaps because of the impossibility of overcoming class distinctions, the Young Men's Christian Association has not flourished in Germany, although the Association in Berlin has a fine property, and is doing a much needed work. The same is true of the Association in Hamburg, but the Societies described above, which are in fact Young Men's Christian Associations, are best suited to German parishes and to the social condi-

tions which prevail in them. Either because he suggests its formation, or is most active in bringing it about, the pastor is usually chosen as the manager of each local Society, and is responsible for its programme. To its work, two or three evenings a week are often devoted. The membership fee is from six to twelve cents a month. In the most advanced Society, none are received under eighteen years of age. For their highest efficiency, it has been found that a few real Christians are necessary as a nucleus. The broad aim is religious and social culture, and the unfolding of the better and nobler qualities of a young man's nature in such conditions as will stimulate him in his desire to attain the highest possible success in life. In many of the Societies, classes for the study of the Bible are formed, with the pastor as teacher. Meetings are often held for the discussion of religious questions. Certain so-called Sunday Societies, hire a room, which serves as a refuge for those whose homes are unattractive, to which they can invite their friends, and where they can find the fellowship they desire. Most of the Societies, through some of their members, engage in Christian work of some kind among soldiers, in prisons, or among special classes of wage-earners, to whom they can at least hand a paper or a tract, and speak a friendly word. Although the theory of the Church is that when a person has been confirmed he is old enough, and strong enough to care for himself, experience has made it evident that Unions of young people, both for young men and young women, are of great service. Many have been formed, even for children of eight and ten, and while in general, pastors have

organized and conducted them, well-educated laymen are here discovering a promising and attractive field of usefulness. If the Church hitherto has been a Church of ministers only, the signs are that many who belong to the laity will soon become active and aggressive in it.

CHAPTER IX.

THE PRESERVATION OF THOSE WHO ARE IN DANGER.

One of the objects of the Inner Mission is to follow with Christian influences those who are deprived of the privilege of attending regularly the services of the house of God. "Separate coals," say the managers of this Mission, "will not burn. They must be brought together." Although Protestants are relatively two to one as compared with Roman Catholics in Germany, there are sections of the country in which the evangelical element is very small. Those who represent the latter live far from each other. With but rare exceptions, they find it difficult to attend Church, and often the distance is very great. The children of these "dispersed among the Romanists" are deprived of the advantages of the Protestant school, and of the religious instruction supplied by the Protestant pastor. Even if the Evangelicals were desirous of founding a Church and a school, with pastor and teacher, it would be a serious matter to secure the means necessary for such an undertaking. It was for this reason that, on Nov. 6, 1832, the two hundredth anniversary of the battle of Lützen, and of the death of Gustavus Adolphus, king of Sweden, the Gustav Adolphus Verein or Church and Parsonage Building Society, was organ-

ized by the ten thousand Germans who had met on the battle-field in memory of the hero. The prime object of the Society was to furnish aid to those whose lot is cast among Roman Catholics, and who are unable from their own resources to build Churches, establish schools, or sustain a pastor and teacher. For nine or ten years the work of the Union was disappointing; its real prosperity dates from 1841, when Prelate Zimmermann, of Darmstadt, assumed its control. He awakened German Protestants to a sense of its importance. Contributions increased rapidly. Parishes were laid out in the Catholic sections of the country, and rallying-points provided for the scattered members of the evangelical fold. The principles of the Society are those of the entire Evangelical Church, rather than of any single section of it. By its statutes, it is placed within the Church, but above all party divisions.

Its leaders have often been greatly tried by lack of piety on the part of those who have formed the new parish. Many have taken an interest in the building of a Church who have cared nothing for doctrines of grace, but have been influenced solely by their hatred of Romanism. After the edifice is completed such people almost invariably lose their interest in the work of the parish, rarely attend Church service, and render slight aid to the pastor. With such obstacles to contend against it is hard to do efficient Christian service. It is doubly hard in a town or country where the majority of the people are Romanists. Not infrequently mixed marriages and social relations carry Evangelicals over into the Church of Rome, or render them indifferent to the principles of the

Church in which they were born. Yet upon the whole the work of the Society has been successful. Not less than 28,000,000 marks, or more than $7,000,000, have been gathered and expended in the last fifty years. The Society ministers without prejudice to members of the Reformed and the Lutheran faith.

As a counterweight to this society, which by some is thought rather liberal, there was formed, in 1853, what is called the Lutheran Gotteskasten, a society which works actively, although less extensively, than the Gustav Adolphus Verein, in strictly *confessionel*, *i. e.* extremely orthodox, circles. Yet it grants assistance to those members of the Lutheran Church who live where the majority of the people are of the Reformed faith. It aids in the erection not only of suitable buildings for schools, but in the support of pastors and teachers. There are also Societies with a similar aim in German-speaking Switzerland, and in Russia. Stimulated by Protestant activity, Roman Catholics, through their Boniface Society, aid in the formation of parishes, and in the erection of Churches for those of their faith.

The methods pursued by these Church-Building and Parish-Creating Societies do not greatly differ from those pursued in the United States. The nucleus of a parish is gathered first of all, either through a missionary pastor, or as the result of the earnest spiritual life of a few families living in a needy district. If the people are able and willing to assume their proper share of the responsibility for the support of the parish when organized, measures are taken to provide the necessary buildings. Emphasis is put upon the fact that spiritual life alone

must be the source of power in the new parish, that worldliness, or opposition to Rome, will not supply the force needed in the formation of a Church, or in the carrying forward of its work.

The report of the Gustav Adolphus Verein in Oct., 1894, was as follows: This Society now embraces 45 chief societies, with 1827 branch, 509 women's, and 10 students', societies. During the year 1892–3, it assisted 1698 parishes and institutions of benevolence, at a cost of over 1,121,980 marks, or nearly $300,000. Since 1844, it has expended 28,191,220 marks, and has aided 4,028 parishes. More exactly, it has aided in the building of 17,833 Churches or places for divine service, 707 school houses, and 702 parsonages. It has aided in paying the debt on 704 church buildings, and acquired 171 sites for Churches, school houses, and cemeteries, helped to pay 1366 debts on Church buildings, and contributed to the support of 2,136 pastors and teachers. It has helped to support 58 seminaries and other institutions of learning, 507 houses in which candidates for confirmation are temporarily received, free of cost, besides aiding the treasuries of thirty establishments for the care of the widows of ministers and teachers. It has thus united in itself the duties of a Church Building Society, an Education Society, a Home Missionary Society, and a Ministerial Aid Society, and in fifty years has dispensed the very large sum, for Germany, of $7,000,000. The special aim of the Verein has been to save souls through conversion, and then, out of these saved souls, to form parishes which shall act as a leaven in Catholic Germany. Efforts have also been put forth

to furnish the Gospel to evangelical Germans dwelling in foreign lands. Even in countries where a pure Gospel is proclaimed, it is not so effective as when song, prayer, and sermon are in one's native tongue. Many Christians at home think the old ways must be preserved, the old liturgy and the old hymns used, or the emigrant will forget his Fatherland. In Paris and Lyons, there are schools and Churches, with numerous Societies for Christian work for the German residents of those cities. In Paris, there is a Home for servant girls similar to that in Berlin. There is a school also for women who are to be teachers. To contributions gathered on the field for the support of this work, gifts from the home Churches are added. This foreign work is under the care of a committee, composed of such men as Von Bodelschwingh, Mast, and Fresius.

There are several German parishes in Switzerland. In Rome and Florence, an important work for German residents has been carried on for many years. A new Church edifice will undoubtedly soon be erected in Rome. The work in Spain, under Pastor Fritz Fliedner, is said to be important and promising. In London there are scattered parishes which might be more closely united to their mutual advantage. In Holland, Scandinavia, and Portugal there are a few parishes. In addition to parishes in South Eastern Europe, Roumania, Bulgaria, and Servia, parishes have been formed in Constantinople, Smyrna, Beirut, Jerusalem, Alexandria, and Cairo. Formerly these oriental parishes were under the care of the Prussian-English Bishop of Jerusalem, but as this bishopric

has been divided, and no one appointed to represent Germany, parishes in the East are at present almost independent, in some cases entirely so.

With the growing emigration to South America, increasing efforts have been made, and with success, to organize parishes there. But the great work of the German Churches in the foreign field has been in North America. Here, while German influence has not always been favorable to religion, no one can deny that the Lutheran Church, English and German, has been a spiritual power. It is enough simply to refer to the influence of such religious bodies as the Synodal Conference of Missouri, the General Council, the General Synod, the Evangelical Synod, and half a dozen smaller bodies, all of them eager in the defence of what seems to their members Gospel truth. In Germany, there are several schools in which ministers and teachers are prepared for service in the United States. Although something has been done in this direction for South America, the ministerial office there has frequently been made a matter of gain rather than of Christian self-sacrifice. Not much as yet has been accomplished for Australia. Thus far, neither the Gustav Adolphus Verein, nor the Government, through the Cultus Minister, has expended much money for German settlers abroad. Yet many attempts have been made to excite an interest in these settlers on the part of those who remain at home. It is said that the German soon forgets his native land, that he speedily adapts himself to his new environments, that his children care little for his language, that the third generation in America is completely Americanized. Something

must be done, it is urged, to preserve a closer union than now exists between the Churches in the United States and other foreign countries, and those at home. Prussia has taken some steps toward bringing about such a union, but nothing really effective has yet been accomplished.

Special dangers attend that class of German laborers who either wholly, or at certain seasons of the year, leave their homes for places where they can obtain better wages than they are ordinarily paid. Thus thousands of peat diggers, grass mowers, tile makers, piece workers, are found during the larger portion of the year in Holland. Their work is hard. Family influences are broken up. Habits of intemperance and immorality are easily formed. Neither Churches nor pastors are present to exercise restraining influence. Of late years, pastors have tried to follow these members of their parishes into Holland, remaining with them for a time, and holding divine service among them, distributing Christian literature, providing them with copies of the Word of God, and visiting them in their miserable habitations when the day's work is over. In this way they keep them from giving themselves up to sin.

From Eastern Germany, many persons, chiefly of the peasant class, are accustomed in harvest time to seek work wherever it can be found. Men and women, girls and boys, go out together in great crowds. From the way in which they live, as well as through their association in the fields, much immorality has resulted. Children have been deprived of school privileges. In fact, nearly all moral restraint has been taken away. Appeals have been made to the

farmers, or the employers of this migrating multitude, to furnish those who compose it suitable places to sleep and eat, and to see that they are put under overseers who will do what they can to prevent immorality. It is for the State to see that the children attend school.

In previous years there has been great moral laxity among the men who have been engaged in building railways, turnpikes, and canals. Coming, as nearly all these laborers do, from the lower ranks of society, or being those whose sinful past has degraded them to a point where they are content to live in dirt, it is not strange that drunkenness and sins of the flesh abound among them. Within a few years barracks, or shelter houses, have been furnished these laborers, and certain persons have devoted their lives to efforts to reach them with the Gospel. These barracks are so constructed that they can be taken down readily and put up again. As far as possible, men are given separate rooms, although the partitions between the mens' rooms are of boards. Visits of local pastors have been abundant and in many instances welcome. These places of shelter are closed at ten o'clock every night. There are peculiar temptations for those who live in river and canal boats. Where the entire family has its home on the boat, the moral dangers are less than where the man is single. Now that Christian people pay visits to these boatmen, it is not unlikely that regular services will in future be held for them when in port. It is also thought that Inns will soon be established where the boatmen may for a little while find a home, and where they will be brought into a Christian atmos-

phere, and made acquainted with Christian people. Such an Inn at Berlin, Christian people are confident would receive large patronage. They also feel that thought should be given to the education of the children who live on these boats.

Since 1884, that is, since the commercial life of Germany assumed new importance, Missions for Seamen have received a good deal of attention. Not only has the welfare of sailors on board ship been sought, but provision has been made for them when on land. The Central Seamen's Committee has its headquarters in Berlin, but there is a Committee in Hamburg and other ports. At Hamburg there is a Sailors' Home, with a pastor or chaplain, whose duty it is to seek the sailor's welfare. Something has also been done for German sailors at Cardiff, Wales, and at Capetown, South Africa. What is needed, it is affirmed, is a union between ship-owners, and the friends of the sailors, to keep the latter out of the hands of the land-sharks, who are ready to strip them of their earnings the moment money comes into their hands. It is also thought that captains may, if they will, render efficient aid in protecting those under them from the immoral and almost wholly destructive influences which meet them the moment port is reached. It is an encouraging sign that people are beginning to see that Sailors' Homes are needed, as well as more extensive provision for the comfort and moral well-being of the sailor than has hitherto been deemed necessary.

As about ninety per cent. of all German emigrants go to the United States or to Canada, a Committee has been in existence many years to meet these emi-

grants as they land in New York. This Committee furnishes them a temporary home, if necessary, and directs them on their further journeys. Latterly, it has become a habit with German pastors to give those who seek a home in a new country a letter certifying to good standing in the Church at home, and commending its possessor to the care of the pastor of the Church near which they may live in the country of their adoption.

CHAPTER X.

CARE OF DEFECTIVES AND THE SICK.

Of *defectives and the sick* there are several classes. For some of them the Government has made provision, although in the earlier days of the Inner Mission it had done comparatively little for them. Among those to whom Christian benevolence first turned its attention were the *deaf and dumb*. There are at present about forty thousand of this class in the German Empire. As the misfortune from which most suffer, comes from defective organs which are caused, or at any rate made worse, by lack of nourishing food and warm clothing, they are found more frequently among the poor than among the rich. They are often met with among the children of blood relatives. Work in their behalf, through the sign language, was begun in Paris early in the last century by Charles Michel. About the middle of the century, Eppendorf introduced the word method, with the utterance of sounds, but as he would not impart the secret except for a large sum of money, it did not come into general use for many years. It is now more commonly employed, even in France, than the sign language.

These poor children make a piteous appeal to a compassionate heart, since they cannot be properly taught in the public schools, even if the teachers in

these schools are disposed to give them a great deal of extra attention. Still less successfully can they be taught at home. Nothing remains but to remove them to an institution, where they will receive that bodily care which is needful, as well as that peculiar instruction without which their lives are a continual misery. On reaching the age of seventeen, the mute is prepared for work in favorable surroundings, and taught to earn his living. Those interested in the welfare of the mute early decided that he should be taken from his parents, by law, if they will not otherwise consent, when not more than seven years old. In large towns, like Berlin, services are held for these mutes on Sunday, and wherever they live, care is taken on the part of the Asylum in which they have been taught, to follow and encourage them whenever they are in need. The religious aim is to instruct these unfortunate youth in the principles of the Gospel, and thus aid them to bear cheerfully the burdens which they are taught to believe their Heavenly Father has mysteriously imposed upon them. In allied institutions, those afflicted with the habit of stammering or stuttering, are received and are often wholly, or partially, cured. Societies whose object is to collect in small sums from every part of Germany the money required for the support of these institutions, or for the bodily or spiritual welfare of those who are sent to them, are the outgrowth of the Christian spirit which prevails in the Churches.

There are about forty thousand *blind* persons in the Empire. Since many who are threatened with the loss of sight can be cured if looked after at birth, it is necessary to furnish physicians for the poor, and

persons to teach timid or heedless parents their responsibility if they refuse to permit the skilled physician to exercise his healing power. Many suffer from inflammation of the eye or from what is called Egyptian eye-sickness. Nearly all are improved if not permanently healed by better care. With the decrease of poverty is closely connected a decrease in the number of the blind. Severe penalties are visited on physicans through whose carelessness newborn children lose their sight.

A rare capacity for music in Theresia von Paradis, of Vienna, made it clear to Valentine Hauy, in Paris, about the middle of the last century, that the blind have the power to learn. He at once set about establishing institutions in which they could be taught. He originated one in Berlin, and not long after another in St. Petersburg, but as his forte was discovery, rather than organization, he accomplished less than was anticipated. The next step was taken in Vienna by John William Klein, a man with practical ideas. Knowing very little of his predecessor's methods, he secured a blind child on whom to experiment, taught him how to take care of himself in life, and having done this brought him to the city authorities, who were struck with wonder at what they saw. Mr. Klein was the author of several valuable treatises, and the founder of an institution for the blind.

Prof. Zeune, of Berlin, was influenced by Hauy, and during the Napoleonic wars took a few blind children into his own home and taught them carefully, according to the principles at that time in vogue. The most distinguished of his pupils was John Knie, who

became the head teacher in the Asylum for the Blind at Breslau, Schlesia. He was a living, and therefore convincing, witness of what can be done for the blind. The institution at Dresden was opened by a pupil of Zeune's, named Flemming, though he was not blind. It was his son-in-law, Director George, who exerted such influence while at Dresden and after leaving the city. For many years, these Asylums, like those for the mutes, were sustained by private donations, though at present Government meets their expense. The object of instruction is to supplement the missing organ by a proper use of the other organs which God has provided. The moment this is done, a state of dependency is exchanged for a state of independence, self-support and contentment. Till he is ten, a boy born blind is permitted to attend the Public School as by so doing he will learn a great deal by listening to what is said. Ear, hand, understanding, memory, can here be taught. If the home surroundings are bad, experts say the blind pupil should be taken to the preparatory school for the blind under compulsion on the part of the State if need be. Here he must remain till he is eighteen, at least, or till he has mastered a profession, by which he can earn his own living. Special attention is given to music, instrumental and vocal, and great care is taken that the latter is not of the kind that disposes to begging. After the time for confirmation has passed, the pupil is taught as many branches of simple handwork as is possible, so that he may never be at a loss for means of support. Sometimes efforts are made to sell the products of these blind toilers, and thus contribute something to their comfort. But what-

ever else the Government does, it does not look after the religious welfare of its blind subjects. This is left for the Inner Mission to do. And this it does faithfully and systematically.

As the result of the influence of the Inner Mission, a few Asylums have been established for those blind persons who, having passed through the ordinary asylums and prepared themselves for work, are yet unable to obtain it, or to make it productive. These establishments, which follow their inmates with their care, are not required for the majority of those who are born blind, although help is sometimes asked for in the furnishing of materials to be used in self-sustaining labor, and in the sale of the product, together with frequent visits, and, in cases of great distress, the giving or the loaning of money. Money is loaned only to those who are known to be worthy. Here the Mission has the field almost entirely to itself. In Asylums for the blind and for mutes, persons of both sexes are received.

For no class of unfortunates does Christian benevolence feel a more genuine sympathy than for *idiots* and *epileptics*. Of idiocy the Germans distinguish three forms, weakmindedness, imbecility, and mental weakness connected with a misshapen body. At times the so-called idiot seems to be suffering only from immobility of mind, or mental inertness. Thus there are all degrees of idiocy, from a slight helplessness, or clumsiness of mind, to its apparently entire absence. Medical skill has not yet discovered any cure for mental weakness, nor are its causes fully understood, although it may often be traced to a combination of causes. There are 57,000 of these sufferers

in Germany, and Government has done very little for them. Care for them, and for epileptics, has been left almost entirely to private benevolence. This has come chiefly from Christian circles, and through appeals sent forth by societies connected with the Inner Mission. There is hardly any branch of benevolent service which requires greater skill, patience, and self-denial, than the service rendered these defectives. Few of them can work. Yet everybody sees that they need occupation, an occupation suited to their condition, and that this can best be furnished by the institution in which they have their home.

The first among German-speaking people to draw attention to the need of this class of dependents was Dr. Guggenbuhl, of Switzerland, a man who made promises of which few were fulfilled. His establishment at Abendberg, near Interlaken, had to be given up, although at first money was sent to him in large sums. About the same time, Dr. Seguin, of Paris, began his work with the weak-minded. His principle was that instruction is better then attempts to remove the cause of weakness, or efforts to repair the weakened body. By order of the Government efforts in behalf of this class of defectives were early made at Hubertsberg, Saxony, then at Ecksberg, Bavaria, by the Roman Catholic pastor Probst, also at Mariaberg and Stetten, Württemberg. Pastor Löhe, of the Lutheran church, did something for idiots at Neuendettelsau, Bavaria, but it was not till pastor Julius Disseldorf, of Kaiserswerth, began to send out his writings that general interest in the condition of idiots was aroused, and institutions were opened for them in every German province. There

are now forty-four of these institutions sustained by the money which Societies, organized for the purpose under the authority of the Inner Mission, collect. In most of these institutions epileptics are received, although in later years efforts have been made to keep idiots and epileptics apart. Von Bodelschwingh has a colony of the latter in Bielefeld, among whom both deacons and deaconesses are constantly employed. Experience has shown that it is not so necessary as is sometimes thought, to separate idiots and epileptics. While the latter are not infrequently curable, idiots never are. In the treatment of these defectives, certain facts have been made clear. The establishment in which they are received ought to be large, with many divisions, and under the care of teachers trained for their duties, with skilled attendants and physicians, who are not only masters in their professions, but whose hearts are full of the love of God. Bodily care is of the first importance. School instruction of the simplest kind is required. In giving this instruction women, who possess tact and patience, are more successful than men. There are some things which a weak-minded child cannot learn. He cannot be made to understand figures, or anything abstract. Concrete objects, which appeal to sight and memory, rather than to intelligence, excite his interest. Each pupil must be taught separately, and instructed in accordance with individual needs. Where work has been introduced, it has proved one of the best means of instruction. In a few cases, weak-minded children have been admitted to the Public Schools, where they have their own rooms, and are taught apart from the other pupils. In many in-

stances the feeble-minded pupil has not only been prepared for confirmation in this way, but rendered capable of self-support. It is only those who have given attention to work among idiots who realize what an immense improvement has been made in their condition, both mentally and physically. Though somewhat slow in caring for them, Christian benevolence in Germany is now atoning for past neglect.

Till within a comparatively recent period, Germany paid little attention to the demands which *cripples*, and persons with mutilated limbs, justly make on thoughtful benevolence. A deformed or crippled child, when sent to school with other children, is often exposed to much suffering from the taunts to which it has often to submit from those among whom it is thrown. Naturally a bitter feeling soon springs up in the heart. The little one thinks that God has forsaken him, and life becomes a burden. Pastor Knudson, of Denmark, once a missionary in India, was among the first to devote himself to work among cripples. Since 1872, he has been able to render life more tolerable for at least 1700 of them. He roused Sweden to consider the needs of this class of its subjects, and as a result institutions for cripples have sprung up throughout that country. Since 1879 there has been an institution for them in Stockholm, supported by a special society. France has also been interested in them, but for many years the only institution where these cripples could be cared for in Germany, was at Munich. Its ruling spirit was John Nepomuck Edler von Kurtz, who never had less than a hundred under his care at any one time. Both boys and girls were received. The Government

of Bavaria finally adopted the school. In 1885, the care of cripples was undertaken in Stammheim, Württemberg, in Ludwigsberg, in Bielefeld, and at Nowawes, near Pottsdam, where large numbers of cripples are now received and taught to work as they are able. Yet the field is far from fully cultivated. Education, according to the rank of the parents, religious instruction, and technical training for self-support, are the main objects of institutions for cripples. The Societies back of them are as a rule, well sustained. Some Societies aid parents to care for their children at home. They furnish a missing limb, the needed medical advice, and not infrequently persuade parents to send the child to an institution, where the protracted care called for may be furnished. The right kind of care, given at the right time, often renders subsequent life endurable. It has been proved that mental development must not be pushed too fast. Neither ought the pupil to undertake any work beyond his strength. Experience has shown that as the cases to be cared for differ widely from each other, inventive powers of a high order are often needed by the instructor, as well as by the physician in charge of the institution. The aim is to do the best that can be done for the cripple, and as the days of miracles are passed, no parent is encouraged to look for a complete cure for his child, but only for improvement in his condition, and for the development of a state of mind which will bear with patience God's appointments.

There are a great many *bow-legged, pale, sickly, scrofulous children* in Germany. They are met with both in the country and in the city, though they are

more numerous in the city, than in the country. As the causes of this misfortune are living in cellars, and under the roof in the city, miserable care or total neglect in the country, and insufficient food in both city and country, Vacation Colonies, as well as salt and sea baths, have been provided for these pale little sufferers. Dr. Werner began his benevolent work by founding the Bethesda, in Ludwigsburg. Another institution for these little ones, which became a model for many others, was that founded near Osnabruck, in Rothenfelde. In these establishments, where bathing is constantly employed, the children are for the most part under the care of deaconesses. These Vacation Colonies are a kind of rescue for weak, pining children. They are a sort of children's summer home. The children who suffer most are sent to the establishments where the best care is given. Others are sent to private families, which receive and provide for them at a slight cost. The time allotted for this outing is from four to six weeks. Care is taken to select the more needy first. For the worst cases, several periods in the institution are required, in order to restore health. The management is something like that in a Hospital, although efforts are made to give the children a pleasant time, to furnish them some needed instruction, and to impress their minds with a sense of their dependence upon God. To make sound healthy children out of those sent to these institutions is a problem which the teacher or the attendant is expected to solve. The results of this form of benevolence have been fully as satisfactory as has been the expenditure of fresh air funds in America.

From the beginning of the work of the Inner Mission one of its prime objects has been to provide for *the sick;* especially for those who are sick in a Hospital. Hospitals have grown out of the sense of responsibility which thoughtful Christians feel for those who cannot care for themselves. These Hospitals have proved to be battle-fields against disease, Universities in which physicians are taught and trained. Sickness in itself, as has often been said, is one of God's teachers. Hence, in early times, Christian men of influence and wealth began to provide for the care of the sick. At first the responsibility was solely upon the Church, as a whole; later on it rested upon the bishops. Then there arose benevolent Orders, as we have seen, of knights, monks, and nuns, whose members devoted themselves to the care of the sick. In the cloister, or attached to it, an Hospital came into existence. After the Reformation, the care of the sick, became a calling, a profession, to be followed for gain. Hospital masters received their appointments from city authorities. When the places obtained were remunerative, the sick were neglected. Even at the beginning of the present century the condition of Hospitals in Europe was very bad. In Germany, improvement in their condition began in 1836, with the revival of the order of deaconesses. These godly women gave personal attention to the sick. They called public attention to the condition of the Hospitals. The wars that followed made the demands of the sick and the wounded still more imperative. Orders were formed to meet these demands. First came the Evangelical Order of St. John, an Order formed in 1852 under the auspices of Frederick

William IV. In 1867, the Maltese Order was formed by the Roman Catholics. Womens' Societies for aiding the sick also sprang up here and there. Last of all, came the Society of the Red Cross, whose activity and special work are chiefly shown on the battle-field. In Germany, the four systems of hospital erection or arrangement are as follows: viz. the block, pavilion, corridor, and barrack system. No matter what system is employed in the construction of the Hospital, careful provision for ventilation is made and nothing that medical science can suggest, is overlooked. Provision for the Hospitals is on a generous scale. This is due to the influence of such nurses as deaconesses and brothers have made, and to the public interest which the reports of these nurses have awakened.

The supreme control of the Hospital is in the hands of physicians. All who serve in the Hospital are required to follow their directions implicitly. The administrative care, *i. e.* the purely business part of the Hospital, is in the hands of an officer who is appointed by the Committee responsible for this care. Where the Hospital is large, a chaplain is provided for its inmates. He conducts morning and evening devotions, asks a blessing at the table, arranges for regular Sunday service, and embraces every favorable opportunity for friendly and Christian conversation. His position is one of great delicacy as well as responsibility. It is through him, chiefly, that a Christian atmosphere is introduced into the Hospital. Nothing like proselyting is attempted, or allowed. Efforts are made, however, to persuade sick and dying men to believe in the Saviour, though no one is asked or

expected to change his religion. In the Infirmaries, which are simpler in their arrangement and less costly than Hospitals, while bodily healing is sought, although many are afflicted with incurable diseases, spiritual blessings are presented as special objects of desire. All this is due directly to the work and the influence of the Inner Mission.

For the *insane*, who are now cared for generously and wisely by the Government, private benevolence furnishes such religious influence as is desirable. As insanity differs so greatly in its manifestations and in its nature, great skill in dealing with the sufferers is required. Attendants on the insane, many of whom are deaconesses and brothers, (both are employed at Kaiserswerth), must be experts. At present the no-restraint system is as far as possible followed. In order that the Asylum may appear like home, a minister is often employed to conduct religious service, even when personal conversation is impracticable. When insane persons are brought to the Asylum early in life, or immediately after the signs of insanity appear, it is affirmed that about two-thirds of their number are curable.

The difference between the care which German Christians, and Christians in America or Europe show the classes above mentioned, may not in reality be very great. In Germany the care is regular and systematic, and it is the object of definite, continuous thought. There are special laborers for special classes of the needy or the suffering, and they are trained for the work they undertake. This work is made a life-work, not something to be taken up to-day and laid aside to-morrow. It is work which is done

in a Christian spirit, with a Christian aim, and in the conviction that it constitutes a calling in life for which God Himself has fitted those who enter upon it. Though voluntary, yet the Church regards this work of its members as a part of the duty she owes her fellow-men, and through gifts regularly made and officially sanctioned, she provides for it.

CHAPTER XI.

SAVING THE LOST.

While the chief aim of the managers of the Inner Mission is to prevent people from falling into temptation, or yielding to it, and thus being lost, they are by no means indifferent to the duty of trying to rescue those who are looked upon as lost. No part of this work is more difficult than the contest against Prostitution. Only those who have given attention to this matter can have any idea of the extent of the difficulties to be overcome. In Berlin alone, the police estimate the number of those who make gain out of their bodies at nearly 30,000, others 50,000. Not only are those who thus prostitute themselves ruined, morally and spiritually; those also are ruined who by their patronage make this kind of life possible and profitable. A standing Army renders the contest against the evil more difficult. Nor is the presence of students in the University towns any aid to those engaged in it. Although open solicitation is not allowed, the portion of the city where vile women congregate is well known and easily found. It is needless to add that the trade which grows out of Prostitution is one of immense pecuniary profit. Hardened men and depraved women are constantly on the lookout for ignorant and innocent girls, to take the place of those who drop out of the ranks of this sinful army. A few drift into it almost naturally.

Impure thoughts, unclean conversation, the dance in the country tavern, with its opportunities for sins of the flesh, the friendly soldier who makes love to the servant girl, and under promise of marriage leads her from the paths of virtue and then leaves her to bear the burden of her shame alone, are suggestive of some of the causes which contribute to the permanent downfall of vast numbers. The thoughtless or helpless country girl who goes to the great city to seek her fortune, in entire ignorance of the pitfalls which lie open on every hand, the factory girl, and the seamstress whose scant wages hardly sustain life, often become an easy prey to those who are constantly seeking whom they may devour. To their shame be it said, there are parents who rear daughters for this kind of life, and are impatient till they are old enough, through their sacrifice on this altar of infamy, to add to the income of the family. If the old Germans were famous for their chastity, this is not true of all their descendents. In every city perhaps without an exception, this great moral swamp exists. The efforts made to remove it at the time of the Reformation, have in these later times been earnestly renewed. The deadly miasma arising from it is more destructive than the raging of an epidemic, the dreaded presence of cholera, or even of war.

As in so much else which has elevated the moral standards of society, and encouraged Christians to lift them higher and still higher, Fliedner led the way in the crusade against Prostitution. To him, so early as 1833, the first penitent Magdalen came for shelter. Another and another followed in her steps. Soon his garden house was exchanged for an asylum,

till in city after city Magdaleniums sprang up. Of these there are at present in the whole of Germany, more than twenty. They are well arranged, and their influence has been extremely helpful. In more than half their number, deaconesses reside, and in this work, as in all else in which they engage, they have proved themselves ministering angels.

In 1848 and thereafter, Pastor Heldring, of Holland, lifted up a battle-cry against the evil. His trumpet-call was heard even in Germany. His Asylum at Steenbeck, opened in 1848, became a model for other Asylums having a similar purpose in view. Superintendent Bastian, in Bernberg, Pastor G. Schlosser, in Frankfort on the Main, and General Superintendent Baur, are regarded as leaders in this effort to rescue the fallen.

The Asylum must be in a city, easy of access, friendly in appearance, and sympathetic in its atmosphere. It must bear no resemblance to a prison. Its doors must stand open to receive and dismiss. No other compulsion than that which comes from a Christian life and a Christian heart may be exercised. It is nevertheless possible to use wise methods to encourage those who visit the Asylum to walk in the paths of virtue. The family idea must be made prominent in the establishment. Those who enter are to be made at home at once. They have entire freedom; they are under no surveillance. Younger women are kept from those who seem bent on continuing the life they have begun. Those who fly to this place of refuge are enrolled as regular inmates only after a period of probation which tests the sincerity of their desire to reform. It has been

found wise to have the Magdalenium near some other benevolent institution, and to have it so situated as to furnish sufficient work for the support of the inmates. While all are received without cost to themselves, they are at once taught to work, and encouraged to do that which they can do the best. Few are found previously accustomed to work of any kind, and this, doubtless, is one of the causes of their failure in life. Most of these girls provide for themselves, while in the Asylum, by taking in washing. Some go into the kitchen of the establishment. Others labor in fields or gardens. Some do fine sewing. All are industrious. On an average, a stay of two years is required of every inmate. The lust which causes crime must be rooted out, and a firm principle introduced into the heart to take its place and fortify against further transgression.

Each Home is furnished with corridors, in which there are separate beds for each girl. These are separated from each other by partitions. In each of these corridors a deaconess, or a trusted woman, sleeps, and acts as a kind of overseer and friend. Over the whole establishment is the House-mother. When possible she is a deaconess, who has been trained for the kind of service the place she fills requires. In addition to piety of the truest kind, she has need of great wisdom, and a patience which nothing can exhaust. It is hard not to resort at times to something like force in keeping the girls from returning to their lives of sin. The feelings which these girls manifest, after remaining for a time in the asylum, are very puzzling. Nearly all are intensely nervous. Tears and outbursts of anger, physicians

say, are from the same source. Nothing but a motherly, Christian heart can endure the trials which dealing with these unfortunate women imposes.

It is often a matter of great difficulty to persuade even penitent Magdalens to enter these asylums. There is a prejudice against them. Midnight meetings are held to attract those who, having entered upon this life of prostitution, are awakening to its horrors, and desire to leave it. Christian women, deaconesses employed as parish visitors, and others whose duties bring them into contact with prostitutes in the hospitals, especially in the Charité at Berlin, are on the lookout for such as may be saved.

There is at least one place in Germany where parents can take daughters who have vicious inclinations. Since 1873 there has been a home at Bonn to which girls who have borne an illegitimate child may come from the lying-in hospital, and be helped to overcome the disgrace attached to it. There are places, also, for girls too old for the Reform School, and not old or hardened enough for these Asylums. But all who have had anything to do with the problem of saving this class of the morally lost unite in testifying to its extreme difficulty, as well as to its terribly destructive influences upon all branches of society. The vice in England, save in a few seaports, is left to regulate itself. In Belgium, Holland, Denmark, and France, it is regulated by law. In Germany it is endured, with no other attempts to suppress it than to keep it out of sight, and by Christian effort to pluck now and then a brand from the burning.

Hitherto Germany has suffered less from the evils

of Drunkenness than most other countries. Drunkenness is a growing evil. Germans seem to take more naturally to the stronger drinks than the wine-loving populations of Latin countries. Through the use of Brantwein and Schnapps, the health of many has been undermined. Habits have, in addition, been formed which are fatal to prosperity and happiness. Toward the end of the thirties, the temperance movement in England and America began to make itself felt in Germany. Frederick William III. sent for Robert Baird of the United States, famous as an advocate of temperance, and caused his book to be translated and circulated among his subjects. Pastors and government officials took hold of the matter at once and made temperance reform popular. Improvement in public morals ere long showed itself. In 1845 eighty-four distilleries failed for lack of patronage. Two hundred and six reported little business. In Hannover, half the Brantwein tax fell off. In Saxony, the use of strong drinks diminished with equal rapidity. But the excitements of the year 1848 seemed to undo all that had been accomplished for temperance. Huber and Wichern did their best to withstand the growing tendency to drink, and they had many earnest fellow-workers. Since 1877, there has been a Temperance Society in Geneva, with numerous branches in Germany. Efforts, too, are made, more commonly than formerly, to persuade men to abstain even from moderate drinking, not because it is a sin, but because of its example, and dangerous tendencies. In various ways, and in almost all classes, efforts are put forth to destroy the power of intemperance. Since 1884, a Total Absti-

nence Society has shown no little earnestness in combatting the evil, and through the influence of some very prominent men, including University professors, its supporters are increasing. But the drink-habit, fostered no doubt by the universal use of beer among the lower classes, and of wine among the upper classes, and the prevalence of the feeling that it is foolish to give up one's liberty and refuse to drink moderately, render it exceedingly difficult to push temperance work with the success attainable in English-speaking countries. Yet there are those who devote their lives to efforts to persuade men to give up these drinking habits, and the testimony which many of them furnish as to the blessings of total abstinence, is encouraging. In the seven or eight of the Asylums connected with the Inner Mission, the methods pursued, after making due allowance for diversity of custom, do not differ greatly from those pursued in our own country. Of the Keeley Cure, little use has, as yet, been made. Christian physicians feel, as is felt with us, that a new life is the only sure defence against the drinking habit.

The Asylums to which the unfortunate victims of drink are brought are so arranged as to seem homelike. Christian influences are brought to bear on the sufferer. Prayer, morning and evening, with a blessing asked before every meal, is a feature of these asylums. Sunday services are provided for their inmates. Assistants are responsible not only for the care which the body needs, but for that also which the mind requires. Quack medicines are not allowed. A stay of two years is thought necessary for a perfect cure. Moderate drinking is not favored. When

habits are fixed, the patient is encouraged to go out again into the world, but is advised to surround himself, as far as possible, with associates who will not lead him into temptation. As in the case of those who are sent out from the Magdaleniums, a certain oversight from the Asylum follows the so-called reformed men. They are allowed to return to these Asylums as often as they please for advice and help. Coffee houses are favored. Societies, also, whose object is to inform the public as to the evils and dangers of drunkenness, and to create a sentiment in favor of total abstinence, or at least of temperance, are formed. Legislation to a certain extent is favored. Instruction in the public schools as to the effect of the use of alcoholic drinks on the body, similar to that given in our own public schools, is greatly to be desired. Many public men, including the Emperor, are alive to the dangers which threaten society from the growing use of intoxicants. There is hope that ere long temperance crusades will be carried on throughout the whole country.

Of those who are *without work*, there are two great classes: those who are afraid of work, would not take it if it were offered, and those who really desire it, but cannot obtain it. The two classes may be characterized as the *helpless* and the *vicious*. It is not always an easy task to discriminate between worthy and unworthy applicants for aid. The latter often seem to have the best claim on charity. They can tell the best story, and their recommendatory papers are often excellent. But the requirement to earn what they receive before they receive anything has been found a pretty good test. There

are many establishments where a roofless wanderer may spend the night. In wood-yards near by, one may earn one's food. A list of places where work is wanted is also kept by the managers of these establishments, and often by the police, to whom a tramp may appeal, if he can appeal nowhere else. To these places the wanderer is directed. Many, perhaps most, of the places for shelter are under the supervision of the police. They soon discover the character of those who frequent them. These *lodging-houses* are for the convenience of those who travel from place to place in search of work. A paper, signed by the keeper, testifies to the fact that use has been made of the shelter offered, and adds such further statements as the condition of the person seems to call for. While these stations often furnish opportunities for weeding out the vicious and providing for the worthy, scheming individuals or professional beggars sometimes take advantage of them, and secure recommendations which they by no means deserve. Laziness is not unknown among those who travel over the country, professedly in search of employment. A law, strictly enforced, prevents begging at the door. The person who gives, as well as the person who receives, if the latter can be caught, is punished. Those put in charge of these night-shelters, and other establishments for the aid of those out of work, are chosen for their ability to minister to the needs of those with whom they are thrown in contact. It is not enough to furnish employment for a day; it must be steadily furnished, and those receiving it encouraged to continue in it till they become self-sustaining, reputable citizens.

There are some who have not the physical strength to work all the while; others have no ability themselves to secure work, or to keep it without aid, when they have it. To provide for 200,000 unemployed men (in the seventies there were said to be this number), is a matter of no small difficulty. Hence the Homes for Working Men (Arbeitercolonien), which to the number of several hundreds have sprung up within the last twenty or thirty years in different parts of the Empire. These Homes are industrial establishments where various trades are carried on under the oversight of competent persons. The product is sold at the market price, the money obtained going to the support of the Home. Those who apply for admission are not the vicious, the lazy, or the wretchedly poor, but those who are really anxious to earn their own living, but who for some reason are unable to find an opportunity to do so. They are often discouraged men. All who are received, are received with a warm welcome. Food and comfortable lodging are furnished. Work, of the kind to which applicants are accustomed, is provided. They are aided to get a job outside if possible. In entering the Home the applicant promises obedience to its rules. There are certain light punishments for disobedience, while the extreme penalty is dismissal. A few of these Homes are sustained by grants from the Government, and a few are cared for by Roman Catholics. Most of them are under the care of Protestants, who have formed Societies which gather money to meet the deficiency which often shows itself in their income. These Homes are managed by a large Committee, which appoints from its mem-

bers a sub-committee, which selects the responsible head for each Home. A pastor is generally attached to the Home. The person who looks after its economic needs must be a man trained to this kind of work, a brother, if possible; at any rate a man who will be a brother to those who come under its sheltering roof. While no attempts are made to force the inmates to be religious, as in all other institutions with which members of the National Church have to do, a religious spirit pervades the Home. By influences silently exerted, men are influenced to look with favor upon the principles and institutions of Christianity. Men are allowed to remain in these Homes as long as may be necessary. The aim is to re-establish in the minds of those who are discouraged, not only a desire to obtain regular and self-supporting occupation, but to convince them that they can again take their places in society, as self-respecting, self-sustaining citizens.

These Homes, which seem to owe their origin for the present generation to Pastor von Bodelschwingh, of Bielefeld, are pretty widely scattered over the German Provinces. They can receive from less than a hundred each, up to nearly three hundred applicants. As men are coming and going every day, it will easily be seen how large a place they fill in a Christian system of benevolence.

In the care of *prisons* and their inmates, the same difficulties have been met with in Germany as in other countries. The impulse toward improvement in prison discipline came from John Howard, of England, who died in 1790, and Elizabeth Fry (English) who died in 1845. Fliedner began his work in the prison at

Düsseldorf as early as 1826, and learned from the prisoners, whom he regularly visited, something of the needs of society at large. For more than fifty years, prison discipline has aimed at reform as well as punishment. Formerly it did not look beyond the infliction of penalty. Before Fliedner's day prisoners of all ages and degrees of criminality were thrown together. Women are now no longer confined in the same prison with men. Thanks to the influence of the Church there has been improvement in the prisons themselves, in their sanitary condition, in their management, and in the treatment of prisoners. In these matters, the great and the noble, and even crowned heads, have interested themselves. Oscar I., of Sweden, who died in 1859, wrote a book on prison management, and his successor has not been unmindful of his duty toward those who are in prison. Frederick William IV. secured the passage of a law providing for solitary confinement. At first the law was absolute, but later it was modified to suit the needs of all classes of criminals. At the present time not only the chaplain and the officers of the prison visit the criminal in his cell, but friends are permitted also to visit him. Here he works, eats and sleeps. If he is taken out for air or exercise, he wears a mask over his face, so that fellow-prisoners may not recognize him. In the House of Correction at Plötzensee, near Berlin, in which about 1800 persons are confined, those who occupy separate cells wear their masks when they leave their rooms for the boxes provided for them during school hours, and during the hours of service on Sunday. Here the teacher and the pastor can see them, but they cannot see each other. It is the worst and the

best of the criminals who are thus separated; the worst that their influence for evil may not be exercised on those who are not yet completely hardened, the best that they may not learn more evil than they now know. According to the report of this prison, from fifteen to twenty per cent. of its inmates lead good lives after serving out their term of confinement. This is due to the salutary moral and Christian influence brought to bear upon them.

There are several Societies which look after the interests of prisoners and study the conditions under which they are confined. One of the oldest, as it is one of the best, is the Rhenish-Westphalia Society, founded by Fliedner in 1826. For service among women, deaconesses are most sought for; for work among men, in addition to a chaplain, brothers and teachers are needed who will be in hearty sympathy with the men, and do everything in their power to encourage them to begin a new life.

All Christian work, even if done by persons approved by the Church, is done under the eye of the prison officers. Guarantees as to the fitness of visitors to have access to prisoners must be furnished by the Societies or Christian bodies they represent. Up to this time, probably not more than one hundred deacons and deaconesses are engaged in regularly visiting the prisons. Not all prisons grant this liberty of visitation even under restrictions. But everywhere efforts are put forth to save the prisoner, and unless he is a hardened criminal, with a lifelong sentence, or a sentence of death hanging over him, the hope is cherished that he may yet be saved for society.

The hardest and best work for *prisoners* is done after their sentence has been served. For some the penalty is only a fine, with a few days' confinement. Others pay a fine and spend years within prison walls. Others again are confined for a period varying from a single day to five or even fifteen years. Those who have been under the influence of Army Officers, for whom places have been made as prison-keepers, are not so likely to leave their place of confinement improved in their morals, as those who have been under the care of men who have made the care of prisons a study and a profession. Hence the need for Societies to look after dismissed prisoners, to give them a welcoming hand, an encouraging word, and to provide a shelter where they will not be immediately brought into temptation which they will hardly be able to resist. The prisoner must be encouraged to cherish hope for the future. His family, if he has one, should be urged to receive him cordially and aid him in his efforts to lead a reputable life. Work should be obtained for him, in the place where he formerly resided if temptations there are not too great; if they are, then among strangers. The members of this Society for the reclamation of the dismissed prisoner watch over him till he is again fairly on his feet. It is however by no means easy to get these men on their feet. Society, as a whole, is against them. Members of their own households are against them. The iron-hearted legality of the State is against them. The lack of real benevolence on the part of those who profess to love the Master, and who sometimes seek to aid them, is against them. The natural sinfulness and perversity of the human heart

are also against them. The chief effort, therefore, from the moment when the Christian minister or teacher comes into contact with the prisoner, during the years of his confinement till he receives his liberty, must be directed to persuading him to become a Christian. Those who would save him when dismissed from prison must also make it clear to him that it is only with Christ's help that he can become a new man and pass the remainder of his life in a useful and honorable career. More necessary than efforts to convert the prisoner are efforts to prevent his becoming again a transgressor, and thus falling once more into the hard hand of the State.

Enough has been said to show that the least encouraging of the fields which come under the care of the Inner Mission, are those in which attempts are made, without weariness or impatience, to recover the lost. The fact that society looks upon the fallen woman, the drunkard, the thriftless wage-earner, the beggar, and the released prisoner, as pests, without hope either for this life or the next, adds to the enormous difficulty of rescuing them. Nothing short of the grace of God can create within the breasts of these unfortunate people a feeling of self-respect, a desire to try to regain the position among their fellow creatures which they have lost, or impart to them the courage to try to regain it. Yet in spite of all drawbacks Christian benevolence feels that the results even among such as these, are a sufficient reward for all the cost, and that the methods here described must be followed as long as they are needed.

CHAPTER XII.

THE CIRCULATION OF CHRISTIAN LITERATURE.

One of the ways in which efforts are made to instruct the people in a knowledge of themselves, of God, and their relations to Him, is by the careful and systematic circulation of the Scriptures. Early in the history of German Protestantism the circulation of the Scriptures became general. In the Public Schools their use was compulsory, yet at first the Bible was neither universally nor intelligently read. It was Luther who awakened an interest in Bible-reading among the masses. This was accomplished by his masterly translation of the Scriptures into the language of the people, and by the emphasis he placed on the doctrine of salvation through faith rather than through works. His doctrine of justification by faith alone was a key to the understanding of the meaning of the Scriptures which the people were not slow to use. Pietism added greatly to the circulation of the Word of God. It was Baron von Canstein, a friend of Francke, who founded at Halle, in 1712, the Canstein Bible Society, the first of its kind in Germany and in some respects the model Society of the country. A hundred years later, the Stuttgart Bible Society was formed, and, in 1814, at Berlin the Prussian Society. These were followed by other Societies, until now there are twenty-six organizations in the German Empire devoted to the circulation of the

Scriptures. The impulse favorable to this movement may have had its origin in the formation and work of the London Bible Society, which came into existence in 1804. Roman Catholics have not favored the circulation of the Scriptures among the people, although a translation has been made, which has received the approval of the Bishops, and under certain conditions may be put into the hands of those who desire to read it. In the editions in common use the Apocrypha is bound up with the Old and New Testaments, but with the understanding, that while it is good for reading, it has no authority as the inspired Word of God. The Bible is printed, as in America, without note or comment, save that, in some editions, maps have been inserted, together with a preface, and a glossary of difficult words. A few commentaries for the use of the people have met with a large sale. For many years, those having the welfare of the German Church at heart have sought to introduce a new, or at least a revised, translation of the Scriptures into public worship. Partial success only has attended these efforts, the people clinging almost superstitiously to Luther's Bible. The difficulties in the way of securing a new translation were far greater than in England. One has, however, been made under the direction of pastor Monckeberg, of Hamburg, which the Canstein Society has published. This translation has received the approval of all the Provincial Churches, with the exception of the Church of Mecklenberg. It is probable that ere long the so-called Probe (proof) Bible will come into general use. Translations made by scholars such as Weizsäcker, (the N. T. only), and other prominent Bible students, find ready sale,

and are doing a great deal to quicken interest in Bible reading.

The larger Societies employ special agents and send out their Bibles from central stations, as well as from branch stations, in different sections of the country. As far as possible these Bibles are sold at a price sufficient to meet the cost. Free distribution, though not uncommon, is less general than in America. Pastors, school teachers, and other friends of the Bible are expected to aid in its circulation, as well as in its intelligent use. While colporteurs are employed at certain seasons of the year to increase sales, and to aid in the better understanding of the Bible, the chief reliance for increased knowledge of the Scriptures and greater love for them, is upon their larger use in the public services of the Churches, the establishment of Sunday-schools, of Young People's Societies, and Societies for Reading the Bible, and of pastor's classes for its devotional and critical study. Societies of women who read the Bible according to a different plan, year by year, are not unknown. In spite of the criticism of rationalizing scholarship, the people look upon the Bible as the "Word of God," the "Bread of Life," the "Written Christ," and the "Bearer of the Spirit of God." Nowhere is the Bible more highly esteemed than in Germany.

To a much greater extent than a stranger would deem possible, the majority of the German people are disinclined to reading of any sort. Many read carelessly whatever comes into their hands. Those who are anxious to introduce good reading into the homes of wage-earners, and peasants, have first of all to awaken a desire in their minds to read, and then

to guard against the destructive influence of bad literature. Hence the demand for Tract Societies, or Unions, for the spread of Christian, or at least, of profitable reading. By a tract is meant a short composition, Christian in spirit and aim, popular in form and contents, and therefore helpful in its influence. In introducing and employing this method of spreading information among the people, the influence of Luther was decisive, while Pietism and the sects have contributed to its use. No method can be simpler or more natural. In England, Hannah More, desirous of counteracting French infidelity, which in her day was powerfully affecting the thought of the nation, led the way in the writing and circulating of tracts, and gave the impulse which resulted in the formation, in 1799, of the London Tract Society. Several Societies with a similar aim have since that time come into existence in Germany. Among them may be named the Christian Union, in North Germany (1811), the Wupperthal Tract Society (1814), The Chief Union for the spread of Christian writings of an Edifying Character in the Prussian states, Berlin (1814), the Lower Saxony Tract Society, Hamburg (1820), the Evangelical Book Foundation, Stuttgart, the Press Union of Calv, organized by Dr. Barth (1833), the Basel Union for the Spread of Christian Literature (1834), the Agency of the Rough House, Hamburg (1842), the Evangelical Book Union of Berlin (1845), and a Division of the Society for the Work of the Inner Mission in the Sense of the Lutheran Church in Bavaria (1850). It will thus be seen that there is no lack of channels through which good reading can reach the people.

The business of these Societies is carried on in a very simple way, and at the smallest cost. A depot for the storing of tracts is about all that is required, in addition to an agent to supervise and secure their circulation. This agent is responsible to a Committee which appoints him and supervises his work. Colporteurs are employed to a considerable extent, but often for only that portion of the year, say just before Christmas, when work on the farm is dullest, and wage-earners are oftenest idle. These colporteurs are allowed to carry about a few little trinkets as an aid to the sale of their books or tracts, but they are expected everywhere to exert a Christian influence, and to arouse, if possible, an interest in Christian reading. Of their sales and their work they make careful reports. No tract is printed without the sanction of the Committee of the Society whose name it bears, nor is any man, pastor, teacher, volunteer laborer, or colporteur permitted to offer a tract to anyone, either on sale or as a free gift, till after he himself has read it and mastered its contents. The tract distributor is also expected to know the person whom he approaches, as well as the tract which he seeks to circulate. It has been very difficult to obtain suitable material for distribution in the tract form. Not only must the tract be popular, instructive, evangelical; it must be adapted to those who are to be reached by it. Experience has shown that tracts which do good service in England or America, are of little value in Germany. Hence in recent times, the effort has been, not to circulate a great quantity of tracts, but to secure those which are of the right kind, and then place them in the hands of persons who will be pro-

fited by them. Illustrations are introduced into this kind of literature to a much greater extent than with us. Oftentimes an attractive cover seems to lend an interest to that which is within. Brief lives of such men as Francke, Wichern, Fliedner, statements of the frauds connected with the exhibition of the so-called Holy Coat at Treves, published by private firms in Bremen, Leipzig, and elsewhere, and sold for two or three cents each, have done excellent service.

To create a desire for good reading and to meet the demand for it when created, there have been formed what are known as People's Libraries, which contain from a hundred volumes up. The selection of these Libraries is a matter of much importance. Everything sectarian or professional is excluded. Only that which is popular, and at the same time instructive, is admitted. Ordinarily the librarian serves without pay; and not infrequently, when a local Union provides the books, those who wish to borrow them can take them out free of cost, though sometimes a small charge is made for the use of the library. Many ministers who have now passed away have written books for these popular libraries. Among them may be mentioned such men as pastor Albert Vitzius, Berne (Jer. Gotthelf), who has described village life truthfully and vividly; pastor Rudolph Oeser, of Hesse, (Glaubrecht,) who has done the same for the life of the common people in his native Province; and pastor Caspari, of Munich, who has described far off events and far off countries in a manner so lifelike as to render his writings exceedingly attractive. Among those who are still living,

pastor Frommel, Court preacher at Berlin, and pastor Nietschmann, of Halle, have the ear of the people to an unusual degree. Of these libraries there are two sorts: those which seek only to attract and instruct the people, and those which are strictly religious in their character. In the formation of libraries for instruction, the governments of Württemberg and Saxony have taken great interest and rendered much aid. The larger the library the more important is it that its custodian should be a man who knows books, and the people among whom he lives and for whose use the library is designed. More than any other person he can determine the kind of reading which those who patronize the library should select. If his influence is greatest in the country, it is by no means small in the city, where these libraries for the people also abound. No little good has been done through Unions formed to furnish newspapers, magazines, and other profitable reading to Prisons and Hospitals, and through special Societies, like that in connection with the Berlin City Mission, which seek to put printed sermons into the hands of those whose duties keep them at work Sunday, or whose inclinations rarely lead them to a house of worship. Nothing is more striking to one who studies the methods which German Christians employ to reach the masses with good literature, than its abundance and cheapness and the ease with which it is everywhere obtained.

CHAPTER XIII.

THE SOCIAL NEEDS OF THE PEOPLE.

The German Church of to-day has not been insensible to the needs of the people in the aggregate. Social Congresses are held in which pastors and intelligent laymen discuss, with the thoroughness for which the country is celebrated, the relation of capital to labor, the condition of the working people in the country and in the city, the moral and spiritual needs of the masses, and the best methods of meeting and combating religious doubt or open infidelity. A powerful Society has been formed, which meets once a year to consider how the aggressions of the Church of Rome can be checked and the traditional rights of Protestantism preserved and strengthened. As new phases of need appear, earnest men band themselves together to study and meet them. While this has been done, the old work of the Inner Mission has not been neglected. At present, increasing attention is given to cities, for this is the era of great towns and of congested populations, although the wants of rural districts are not overlooked. To many, life in a city is a temptation which often ends in moral and spiritual disaster. The city seems to be the natural home of those who are indifferent to religion, careless of its ordinances, neglectful of the marriage ceremony, and even of the sacred rites of Christian burial. The influence of the careless and indifferent on one

another is hurtful. On those who are not confirmed in moral depravity, it is altogether bad. To meet these evils, and the more open sins which spring from them, is one of the objects of German City Missions.

Although the work of City Missions in Europe, began in Glasgow in 1826, with David Nasmith and his eight assistants, and in London in 1835, where now more than four hundred laborers are constantly employed, the good work was not introduced into Germany till 1848, when Wichern began mission work on a small scale in the city of Hamburg. Eleven years later, or in 1859, he laid the foundations of a similar work in Berlin. Since that time Missions have been formed in most of the larger cities of the German States.

In these Missions three main objects are kept in view, (1) the sanitary condition of the people and their dwelling houses, cleanliness in their food, clothing, and personal habits, the frequency of their removals from place to place; (2) their moral condition, their manner of life, their exposure to temptation on account of the character of the neighborhood in which they live, the crowded condition of the apartments they occupy; and (3) their relations to the Church, of which perhaps the majority, through baptism and confirmation, are professed members. Neither in Glasgow nor in London can anything sectarian be taught in connection with their City Missions; nor can the interests of any particular Church be furthered. Missionaries, chiefly laymen, visit from house to house, present Bible truth, pure and simple, furnish such material aid as

is within their power, but make no effort whatever to persuade people to connect themselves with any particular denomination of Christians. They are satisfied if those they visit become Christians. They work, as do City Missionaries in Germany, among different classes of the people,—soldiers, the police, sailors, dockmen, cab drivers, street-car men, and young persons who seem to lack strength to resist the temptations to immoral living which surround them.

In Germany, City Mission work in general is not dependent on the Church. As sects have slight influence, their peculiar beliefs are scarcely considered in the effort to save the people from moral and spiritual ruin; nor is it for a moment supposed that they are permanently saved until they have become Christians. There are no attempts to allure them by games or to entrap them by the promise of temporal good; the effort is made at once and continually to bring them back into the Church, to persuade them to attend its services, prize its ordinances, and accept its blessings. The temporal gifts the missionaries bring, they bring as Christians, and present them in a Christian spirit, in the hope of winning those who receive them to the Master whom they serve.

The Missions in Hamburg, Berlin, Bremen, Breslau, Dresden, Stuttgart, Frankfurt on the Main, Magdeburg, Carlsruhe, Munich, and many other places are under the control of a pastor who is thoroughly interested in the work he has in charge, and who has special gifts for carrying it on. In Berlin, Dr. Stoecker, the eloquent Court preacher, member of parliament, author, editor and lecturer, is Superin-

tendent of the mission. Every Sunday, services, which are thronged, are held in the building which is known as the Johannesstift, the center from which all the work of the Mission proceeds. Dr. Stoecker's sermons, with other Christian literature, are circulated throughout the city and the German-speaking world, chiefly by the aid of money given for the purpose.

A Central House like the one in Berlin around which everything connected with mission work may gather, a place where those in need can come for temporal aid, or friendly advice, is indispensable. Often the City Mission is simply the Inner Mission for the city in which it is located. It undertakes to do for the people within the limits of the city all that the larger body does for the people throughout the Empire. A bureau of statistics is at the service of those who care to consult it. Hither those come who are hungry, out of work, discouraged, or in trouble of any sort. Those connected with the Mission seek to bestow their charities wisely, to discover and rebuke professional beggars, to promote industry and frugality, to create feelings of hope and courage in all whom they aid. Without a House, or rooms in which the superintendent and some of his assistants may live, an assembly hall, and rooms in which committees and friendly societies may meet, successful mission work is well-nigh impossible. Such a House becomes at once the center of a far-reaching, ever-widening Christian activity. Through its influence those who furnish money for its erection and support, and those who occupy it, seek to meet and supply the varied needs of those who are to be saved for the kingdom of God.

Only those engage in this mission service who feel themselves true children of God, and have a real passion for souls: devout laymen, who have been trained as deacons, or deaconesses, or voluntary laborers whose hearts have been filled with divine grace. By such the sick are visited, those who are burdened with poverty are made glad, and those who are struggling against temptation are encouraged to persevere till they gain the victory. Bibles and tracts are sold at a nominal price, or are given away. Persons living together illegally are persuaded to be married according to law, to have their children baptized, once more to attend church, or at least the service at the Mission. Released prisoners, fallen but repentant women, servant girls exposed to temptations from unscrupulous men, are not forgotten. The care of the sick is chiefly in the hands of the deaconesses, while the "brethren" visit the needy and distressed. Bibles are distributed and every effort which can be put forth is made to introduce good reading into homes that lack profitable and helpful books. But not till the persons visited are brought into connection with some local Church, and thus come under the personal care of the minister of that Church, is the missionary's work looked upon as completed.

Each Church to a greater or less extent, carries on missionary work among its own people. Yet in parishes which number from 80,000 to 100,000 persons it is well-nigh impossible, even where three or four pastors are grouped together, and trained assistants are employed, to do satisfactory pastoral work, though every year shows an improvement in this direction.

As new Churches are built, parishes are made smaller, and the number of assistants is increased to meet the demands of the rapidly-growing city populations. In doing this, the aid of the City Mission, and especially that of deaconesses, the crown and glory of whose work is service in the Church, has been of inestimable value. It need hardly be said that the deaconesses employed in this service must enjoy the confidence and recognition of the pastor and authorities of the Church with which they are connected, whose sick they visit, whose needy children they instruct, whose wandering ones they seek to bring back to the fold, and whose Christian spirit they everywhere represent.

Very helpful service is rendered the poor through Unions. These often have their own agents, where possible, deaconesses, or persons trained to visit and give aid to those who require assistance. To the Unions which sustain them these laborers are responsible. Sometimes Unions of women gather funds from the entire country, and distribute them through those whom they employ. Sometimes a deaconess collects money herself for cases of pressing need; sometimes she brings the poor and rich together; at other times she receives or secures for a needy family unsaleable pieces of meat from butchers, hard bread from bakers, and shop-worn articles of clothing from storekeepers. Now and then she takes the place of a sick mother in the care of the house, or she acts as nurse for a sick child, or a sick husband. On occasion, too, she looks after the sanitary conditions of the home, or teaches a daughter, or a poorly instructed wife, how to care for the family. She also interests neighbors in a family which may stand in need of

attention for a considerable time. Again she brings together little children and forms them into a school, or secures some one to look after the babes while the mothers are away at work. Both in her own life and by her words she seeks to teach lessons of unselfishness and Christian charity. In all this varied and Christlike work, she needs, as she manifests, rare gifts of organization, the power to make a little accomplish a great deal, skill in awakening latent forces, and in directing them when awakened. What the poor often lack is not money, but the ability to earn money, and wisdom in its use, when earned. The Christian visitor shows her troubled and perplexed friends how to get rid of poverty, how to secure and preserve health, how to overcome vicious habits, how to fill the home with the sweetness and light of a Christian life. She is ever wisely on her guard lest she should make promises which she may not be able to fulfil, lest she should assume burdens in the way of responsibility for rent, which she will find it hard to bear, lest she should spend too much time in collecting for the needy, lest she should look upon a particular section of a city as her special field of labor, and thus become jealous of others, who may also be anxious to aid in its cultivation. She is careful not to become the foster mother of too many children at their baptism, and thus bring herself into a false position in relation to them.

The care of the poor is at the best a difficult task. The causes of poverty, moral as well as material, require careful study. They can be removed only through personal ministrations. This the early Church well understood, and for three centuries at least freely

rendered them. The State, as we have already seen, began to give its aid in support of the poor in days immediately following the reign of Constantine. The Church did very much for the poor in the Middle Ages, yet chiefly through the income of special funds provided for the purpose, and by an administration of charity which increased its claimants. Beggars looked upon begging as a profession, through which they were ministering to the Christian growth of those whom they asked for aid. Men gave, if they gave at all, for their own sake, rather than to alleviate suffering or to honor God. In the sixteenth century the Church went back to the personal methods of the pre-Constantine period. At present, for many classes of sufferers, the State assumes the entire expense, and looks to the Church only to supply that personal sympathy which belongs to her very atmosphere. As the results of criticism, which a great army of Christian helpers have made, the methods of the State have been improved, and are becoming better every year. Now, she seeks to avoid the danger of increasing the numbers of the class she is compelled to aid. Since 1852, the Chalmers method, with modifications, and known as the Elberfeld method, has met with wide approval.

In this work of caring for the poor, there are four factors; the State, the Church, special Societies, and Individuals. Aid given on one's personal responsibility, experience has proved to be the worst possible. It is given without accurate knowledge of the need, oftentimes simply to rid one's self of the beggar. In contrast with the thoughtless aid from the individual is the legal aid from the State. This is given through forms of law, under certain fixed conditions, and is

received, not as something for which to cherish grateful feelings, but as a right created by the conditions in which the recipient is placed. Societies, through those whom they employ, strive to meet the demands of certain classes for which they obtain funds in answer to special appeals. The charity they dispense is neither small nor unimportant. The Church, where she is worthy her name, seeks through her membership to supply the lack which other agencies fail to meet. Often it is enough that she gives personal attendance, always in a Christian spirit, to the sick, or that she encourages, with hopeful and instructive words, the dependent and disheartened. It is this kind of work that the Church seeks to do, in cities by means of the City Mission, in the country at large by means of the Inner Mission.

Since 1870 the German States have sought to protect themselves against impostors, by law, and by defining the residence of those applying for assistance. The purpose of these precautions is to throw the expense of providing for the support of those who are actually needy on the place from which they come or in which they really reside.

Care for *the sick* and *wounded* in time of war, or sufferers from pestilence, has now assumed vast proportions.

Humanitarian efforts in these directions are confined almost entirely to the present century. History reports as terrible the sufferings of those who were left helpless on the battle-field of Leipzig, in 1813. The horrors of the Crimean War, in 1854, made an irresistible appeal to women like Florence Nightingale, and those who furnished her with means to

alleviate the sufferings of the English soldiers and their allies. But the real birth of the new benevolence toward sufferers from war, by common consent seems to have taken place during the Italian Campaigns of 1859. A great step forward was taken at Geneva, Aug. 7, 1864, when the convention there in session decided that the wounded and the sick, in the dwellings they occupy, should be treated as neutrals, and that physicians and attendants should be deemed non-combatants. From this decision came the Red Cross movement, with its beneficent results.

In the Schleswig-Holstein war, deacons from Duisberg, deaconesses from Kaiserswerth and other places, Sisters of Compassion, Brothers from the Rough House, and members of the Order of St. John, rendered never-to-be-forgotten service. In 1863, a Union of those who were willing to hold themselves ready for service like this in time of war was formed at Württemberg, and another the following year, in Prussia. The Central Committee of this Prussian Union resides in Berlin. On this Committee, and representing the government, is a person of high military rank, who is appointed by the Emperor. The war of 1866 made it still more evident than before, that a closer union between those from civil life who are willing to care for the sick and wounded in time of war and the military authorities must be sought. This was partially brought about in the war of 1870–71. Since that time efforts have been made to train for field service all who are willing to render it, and to secure the closest possible union between these volunteer helpers and the military authorities. At present it is understood that all these helpers, no

matter from what quarter they come, shall be under military control, and as completely so as if they were enlisted soldiers. They are free to enter, or remain out of, the service. Having entered it, they are free neither to leave it till the stress is over, nor to undertake any service save that assigned to them by the proper military officers. From this arrangement, much is expected. Members of several Societies are preparing themselves for this service, and in some institutions, like that at Kaiserswerth, special training for it is required. There are not a few Roman Catholic Unions whose members have declared themselves ready for this service, whenever needed. The good that training will do was abundantly shown in the cholera days, at Hamburg, in 1893. Terrible as were the distress and fatality, both would have been far worse but for the presence of deaconesses, sisters of mercy, and others, men and women, who, at the risk of their own lives, did not hesitate to render the care which those who were stricken, so greatly needed.

In *selecting persons to train for service* to be rendered in pestilence and war, care must be exercised to obtain those whose temperament and abilities fit them for it. Equal care must be taken in imparting instruction. Provision also must be made for employment in time of peace, else the outbreak of war would find even trained volunteers unequal to an emergency. As far as possible, these difficulties have been met, till now it is believed that no country has a better or larger corps of trained workers ready to do duty on a field of battle, or be sent to an hospital filled with the victims of an epidemic, than Germany. Nearly all these volunteers are professed Christians,

and will render the service required of them in a spirit of love for their Master, in the hope of leading those to whom they minister into His Kingdom.

The questions of Sunday rest, of the relation of schools to the Church, of dwellings, and of economy, or of savings banks, call for brief discussion.

Two different classes of people seek, for precisely opposite reasons, the preservation of Sunday: one class wishes a day of worship and spiritual improvement, the other a day of release from labor and bodily rest. The class to which Social Democrats belong holds many of its meetings on Sunday, and employs it in visiting, or in whatever way ministers most to the pleasure of its individual members. Christian people, and those who are conservative in their political ideas, believe in a Sunday which shall be devoted to worship, at least in the morning, a day on which servile work shall cease, but on which friends may visit each other and meet in social gatherings. There are still others who have no care whatever for the day, who, as far as may be, continue their ordinary occupations, or devote the day entirely to pleasure. Nowhere is it kept with the strictness and reverence visible in Scotland, or even in the United States. Formerly most of the smaller stores were open on Sunday. A recent Prussian law requires them to be closed during the hours of morning service, but allows them to remain open a portion of the afternoon. Many think the law has had a good influence. In some sections of the country, certain hours are set apart for the instruction of apprentices, and other young men whose education is deficient, and who have no time for study on week days. Many

earnest Christians, in Germany, are putting forth strenuous efforts to secure very stringent laws providing for Sunday rest. They are striving also to secure its proper religious observance. Their wish is that no business shall be transacted on the Lord's Day, that food shall be simple, that even friendly Unions shall hold no meetings on this day, and that attendance at Church shall be regular. There has been a great unwillingness to give up Sunday gains. Officials have hesitated to favor a law which might seem to infringe upon personal liberty. Yet, on the whole, it is thought that the day is better observed, and is devoted to better uses, than it was a score of years since.

A serious question, and one which has been very earnestly and even passionately discussed, is the *relation of the school* to the Church. Shall the school be dependent upon the Church, or in such relations with it as practically to give pastors authority over its teachers? This is really the question at issue. Naturally, teachers as a class favor independence of ecclesiastical control, even if that control be wisely and rarely exercised. Schools supported by Church funds, or provided through tuition paid by members of a parish, are of course subject to the authority of those who sustain it. Of these schools, Protestant and Catholic, the number is large. But there are other schools, which are maintained by the State and by such tuition as the State chooses to charge. Over these schools, it is not desirable, most teachers think, that pastors, or priests, should have control. Probably few, even of those who really attend Church, would be willing to have the Bible excluded from the

school as a text-book, or to have regular religious instruction given up. None save Social Democrats, and a small number of agnostics or atheists belonging to the cultured classes, want Godless schools, or the secular schools of Holland, or of the United States. There is, however, a feeling, which is wide-spread, that if pastors give instruction in the doctrines of the Church, they should do it with the consent and at the request of the teachers, and not as a right which the teacher is powerless to withhold. The excited feeling which was aroused a few years ago over the school question has by no means wholly subsided. There are a good many Unions which exist for no other purpose than to keep religion in the school, not formally, but in reality. Since 1883, the influence of the Evangelical School Congress has been great and decided. The extraordinary influence of the profoundly Christian instruction imparted in the Gymnasium of Gütersloh, the character and eminence of the men it has sent into the world since its foundation in 1851, render it an object lesson to which the advocates of the Christian school point with great satisfaction. There is no doubt that many pastors have shown a love of power in the control of schools which cannot be too sternly rebuked. On the other hand, it would be extremely unfortunate were the present bitter feeling between many teachers and pastors to continue.

The question of *suitable dwellings* for the poor, and even for ordinary workmen, is one of no slight importance. It is a sanitary question which neither the State nor society can venture to disregard. To questions concerning the character of the dwelling,

the presence of more than one family in a single room, and the immorality which such a condition fosters, members of the Inner Mission long since called attention. Building Societies have not been as popular or as successful in Germany as in England. Since 1853, the suburb for working people in Mülhausen, Alsace, where homes are secured through the aid of kindly disposed individuals, has given rise to favorable comment. Several homes for workmen have been secured at Bielefeld, through Pastor von Bodelschwingh's Workingmen's Home Union. Those who have given most thought to the subject favor one of two things: a single house where possible, containing not less than 3,000 cubic feet of space for a family; if this is not possible, then houses in what may be termed "a colony," in which four families shall live under the same roof, two on the lower, and two on the upper floors. Here the homes are placed so near each other as to render co-operation, in matters of mutual concern, natural and easy. In a suburb laid out in this way certain laws are necessary, to which all who enjoy its advantages must give willing obedience. But the great end sought is to arouse in the workingman a desire to own a home of his own, to show him how he may do this, and, through Building and other Societies, to help him to put the idea into practice. Hence the importance of savings banks, in which very small sums may be deposited, and which are retained, till by constant additions and the interest, they become quite large. These banks are not so common in Germany as in England, yet arrangements through the post-office, encourage the frugal-minded to put their savings where they will draw in-

terest and be perfectly secure. Christian people favor these banks, partly because of the value of economy to those who practice it, partly because those who have something saved are better citizens, and partly because Social Democrats are opposed to this method of saving, saying, as they constantly do, "a workingman cannot save." When a workingman becomes a capitalist, however small, he ceases to be a Social Democrat. He has no desire to overturn existing institutions, or to destroy the government of his country.

CHAPTER XIV.

THE SPECIAL FORCES BY WHICH THE WORK OF THE INNER MISSION IS CARRIED ON.

DEACONESSES AND BROTHERS.

Having thus traced the work which Christian people in the German National Churches are trying to do for those who nominally belong to these Churches but are suffering morally or physically, either from causes for which they are not personally responsible, or as the result of their own wrong doing, it remains to consider the trained forces which have been put under requisition to take the lead in this work of relief and restoration.

Of transcendent importance is the Deaconess' Movement in Germany, to which we would direct attention as well as to the efforts which have been made, and with considerable success, to revive the order of deacons in the Church, although those who have joined this order have not as yet been placed under ecclesiastical authority.

If the first quarter of the century and the earlier years of the second quarter, are memorable for the interest awakened in Foreign Missionary work, the latter is no less memorable for revived interest in Christian work at home. No feature of this movement, which has for its object the saving and developing of material which, through the sacrament of baptism and the

rite of confirmation, has been professedly brought into the Church, is of greater significance than that which resulted in reviving the ancient order of deaconesses. Here the name of Theodore Fliedner (1800–1864), early in the twenties made pastor of the parish of Kaiserswerth, on the Rhine, is prominent. Although he was by no means the first even in Germany to consider the wisdom of restoring to woman the place she had occupied in the early Church as deaconess, he was obviously the divinely chosen agent for its accomplishment.

A few words may here not be out of place as to the personal history of this remarkable man. The son of a poor pastor at Eppstein, a member of a large family, he spent his boyhood and youth under the pressure of scant means. The early death of his father made it very difficult for him to obtain an education. Through sheer necessity he learned how to live on very little; great self-denial carried him through the Gymnasium. Almost entirely supporting himself, he took his University course at Giessen, and at Göttingen. The rationalism of the Universities was not to his mind, nor did he ever weaken in his faith in the miracles and resurrection of Christ. After a brief period spent as a teacher in private families he was appointed to the charge of the little Protestant parish in the Roman Catholic town of Kaiserswerth. The failure of a trusted business house in 1822 brought the parish to the verge of bankruptcy. To the authorities of the Church it seemed hardly worth while to continue work in it. Two other parishes, either of them more desirable than that in Kaiserswerth, were offered Fliedner, but he refused them, saying that he

would not be a hireling, but would remain with his people in their sufferings. For their sake he travelled through portions of Germany, Holland, Brabant, and England, to obtain funds for the support of his parish. Succesful in this, he found, as his biographers affirm, something far better than money: he found faith. Not altogether wanting in this at first, he returned to Kaiserswerth a very different man from what he was when he left it. His journeys were useful to him in many ways. His visits to prisons, in England especially, opened his eyes to the sufferings of those under confinement in Germany. Through his personal influence, in 1826, the Prison Society of the Rhine Provinces and Westphalia was organized. This was the first Society of the kind on the Continent. For years he regularly visited the prison at Düsseldorf every fourteen days. Here he met the woman, Friedereke Münster, who as his first wife was destined to take a prominent and determinative part in his life-work. Having perceived that bodily care, coupled with spiritual instruction, was greatly needed in the Prisons and Hospitals of his native land, Fliedner gradually came to see that in some way the Scriptural order of deaconesses must be revived. As an unknown man, the pastor of an insignificant parish, he felt that he himself could not take the lead in the movement to bring about this greatly desired result. Hence his earnest effort to persuade some of his more distinguished brethren to go forward in the matter. None would respond to his appeals. On the contrary, all declared, with practical unanimity, that as he (Fliedner) had evidently been called of God to the work, he ought to assume its responsibility and

trust God to send him both the sick and the money to care for them.

On September 13, 1833, there came to the house of the Kaiserswerth pastor, who had meanwhile acquired a reputation for unusual kindness of heart, a woman, named Minna, begging for protection and assistance. She had just been freed from prison, and every reputable home, she found, was closed against her. In the garden attached to the parsonage there was an unoccupied house, about twelve feet square, which Fliedner and his wife opened to her as a temporary place of refuge. A second penitent girl soon followed the first. The sleeping-room was in the attic of the little building, and was reached through a window by a ladder, which a servant brought at bed time, and removed as soon as the young women mounted to their place of rest. This was the beginning of the work in which Fliedner and his wife had been so anxious to interest men of influence and wealth. Failing in this, these two Christian people determined to bear the burden alone and rely upon God to help them. In three years the number of applicants had so increased that a building specially adapted to their wants became indispensable. So on April 20th, 1836, with little money in sight, but with a firm conviction that it would come, Fliedner purchased a house near his own home, promising that before the end of the year he would pay 2,300 thalers (rather more than $1600) for it. In November the promise was redeemed. Thus the first great step toward the Kaiserswerth establishment was taken. On May 30th, of this memorable year, articles, by which the Verein, or Society of the Provinces of the Rhine and West-

phalia was formed, were signed in the house of Count Anton of Stolberg. On October 13th, the lower story of the house obtained by Fliedner for an Hospital was furnished as well as it could be with the poor material which had been sent in for the purpose. A week later, in response to Fliedner's appeal for deaconesses, came Gertrude Reichardt (1788–1869), of Ruhort. She was a woman of true piety and rare executive ability. As the daughter of a physician, and his frequent assistant, she brought to this field of work the gifts and experience which were urgently needed. In this consecration of her life to purely benevolent work, we have the beginning of that deaconess' movement which has filled the German world with its blessings. By July, 1895, 932 sisters, though laboring in widely-separate fields, called Kaiserswerth their home, while connected with it there are at home and abroad about seventy Mother Houses which have sprung into existence from the impulse given by the work of Fliedner, in which are not far from 9,000 deaconesses, who, with true Christian devotion are now pursuing their helpful calling. They are at work in 780 hospitals, 168 homes for the poor and feeble, 125 orphan houses, 48 nurseries, 20 homes for the reclamation of fallen women, 16 industrial schools, 50 establishments for the training of servant girls, 30 establishments for the weak-minded and epileptic, 2 asylums for the insane, 2 for the blind, 39 Magdaleniums, 9 prisons, 7 boarding houses, or hospices, 451 schools for little children, and as pastors assistants in 1,017 parishes. Sixty-three of these mother houses were represented at the Kaiserswerth Conference in 1891. These Mother Houses are in a certain sense

affiliated, and yet are entirely independent of each other in government and procedure. Less than twelve only of kindred establishments were not represented in the Conference. The united income of these various Homes, so far as can be ascertained, is about 9,500,000 marks annually. This represents the earnings of the establishments themselves, as well as the gifts which are made to them.

Deaconesses from Kaiserswerth are now at work in 220 places, and in every part of the world. In their Hospitals they care, every year, for more than 60,000 patients, to say nothing of those brought in for temporary treatment. They have rendered splendid service in times of war, even upon the battle-field, and in epidemics such as cholera, typhus, scarlet fever, and measles. In Hospitals under their own care, in those belonging to the State, and in more than 2,500 private homes, they are a blessing and a help and comfort to those whom they serve.

The main object which Fliedner had in mind was not the mere alleviation of bodily distress, the care of prisoners, or persons who, neglected in their own poverty-stricken homes or in Hospitals, were wasting away for lack of proper attention, but to revive and deepen spiritual life. In the Christian women of the Church he saw an unused force which he heard the command of God to employ. He therefore made the institution at Kaiserswerth, first of all, a place where those who were willing to serve God as deaconesses, should be prepared for their high calling by instruction in the principles of their religion, and by the discharge of duties which would strengthen their faith in God. With Fliedner, the religious

motive was the prevailing motive, as it has been with his deaconesses. These deaconesses are sent out into world to preach a Gospel of regeneration. Promise of reform is never made except to those who are willing to seek a new life through faith in the Lord Jesus, and by a hearty acceptance of His principles.

As Kaiserswerth has borne so prominent a part in the newly-awakened spiritual life of the German people, it will be of interest to trace its growth from the arrival of that discouraged prisoner who, in 1833, found narrow yet sheltering quarters in the little garden house of a poor pastor, up to its present proportions. Dr. Julius Disselhoff, its Director and historian, is the authority whose statements are here followed. These are found in a little book published by him in 1893.

The step which really committed the Fliedners to the work of their lives was the purchase (April 20, 1836) of a house for an Hospital. Behind them financially was the Rhenish Society, already mentioned, in whose name the property was obtained, and by which it was held. In order to bring the work into close connection with the Church, it was decided at the outset that the Synod of the Evangelical Churches in the provinces of the Rhine and Westphalia should manage it, and be responsible before the world for the property which might accumulate at Kaiserswerth. The Synod names the Committee, of which the president of the Synod is *ex officio* a member, and whose chairman represents Kaiserswerth in courts of law, and in the Government or matters which concern the Church. The charter desired was obtained in 1846. The Committee appoints

the Inspector, who is always a minister, and the deaconess, who is looked upon as the female head of the establishment. Each special department, as it has grown up around the original House of Refuge and Hospital, has its own chief, although all are responsible to the Inspector and the deaconess associated with him in the control and direction of the institution. Fliedner and his wife were the first to fill these offices of house-parents.

The *house-father* and *mother* are set apart for their office with solemn ceremonies by the Committee responsible for the whole work. Although the Committee purchases the property, decides upon repairs and necessary improvements, makes and fills new offices, it cannot, save as its advice is sought, interfere in the direct management of the work. In the so-called *daughter-houses* the establishments which in imitation of Kaiserswerth have here and there sprung up, no other title is given the deaconess entrusted with the management of each institution than that of sister-in-charge. In Kaiserswerth, every sister is made to feel that she has a home to which in illness or age she can return, either for rest, or to spend the remaining years of life. The spirit in Kaiserswerth, and its related homes, is a family spirit.

There is a religious service in every Home, and a daily order of life which is the same in the mother and daughter establishments. The atmosphere in them all is an atmosphere of love shown in devoted service. Candidates for reception into any of these homes must be unmarried, although widows under a certain age, and without children, are not excluded.

These candidates must be in good health, and possess the moral, intellectual and spiritual gifts which the calling they propose to follow demands. Only those between 18 and 36 years of age are received. Parents or guardians give their consent in writing, while pastors and other influential persons add their commendation. The candidate must come voluntarily, and consent to pass through a period of probation long enough to test her fitness for her proposed life-work. First of all, there is a six weeks' trial, in order that the young woman and her advisers may have opportunity to decide, from something like actual experience, if it be worth while for the candidate to enter upon the real probationary period. When the decision is favorable, the candidate is assigned to a deaconess suited by disposition and experience to receive her, and is brought by her into close and intimate relations with fifteen or twenty of the inmates of the house. This is in order that separation from former friends may not at first be too keenly felt. If for any reason the result of the six weeks' trial is unfavorable, the candidate quietly returns home and nothing more is said. At the beginning of the first year's probation the candidate is put under the care of a *sister*, who is known as the teacher of probationers, from whom she learns the duties she is to discharge, and by whom she is introduced to those who are to be her most intimate associates. Any failures in her education are carefully looked after. The first year the sisters' dress is not worn. It is sufficient if during this year the candidate habituates herself to the life of the institution, makes it wholly her own, and is actually at home in it. The close of the year is usually marked

by some little festival of congratulation, which serves as a stepping-stone to the service of the second year. The novitiate does not always end with a second year; the probationary period may be extended at the pleasure of the authorities of the Home. With the beginning of the second year, the dress of a sister is assumed, and the person wearing it may accompany the deaconesses in their work outside the Home, or remain in it, as she may elect. At the end of the novitiate, the candidate is solemnly set apart as a deaconess, and promises to obey the rules of the House, and to be true to God in the service upon which she enters. She takes no vow which binds her permanently to the life of a deaconess, although it is understood that only obligations to parents, or the feeling that she ought to marry, will release her from it. She retains the control of her private property, and is free to dispose of it by will as she pleases. Of 3,091 persons received on trial during the years 1836–1893, 1,389 became deaconesses. From 1836 to 1895, only 185 deaconesses died, a fact suggestive of the care which is taken of their health, and of the efforts made to render their life pleasant and attractive.

There are two classes of deaconesses: (1) those who care for the sick, who are usually in Hospitals, and (2) those who teach. To the former class belong those who work in Magdalen Asylums, and in such institutions as the New Charité in Berlin. Ordinarily the sister goes wherever she is directed although no sister leaves Germany, save with her consent. In the care of male patients in Hospitals, she is furnished a male assistant for such offices as she cannot

properly discharge. Her dress is the simple dress of her order. This the Home furnishes, as it furnishes also a little pocket money for necessary expense. For her labor, those who are able, pay a small sum to the Home, but she herself receives nothing. From the poor nothing is asked. Pupils in the schools are charged a small sum for tuition, and those who are trained as teachers or servants, pay enough to meet the expense of their board. The accounts of the different Homes are kept separately, but all are carefully examined and audited.

At the beginning, the important principle was recognized that if the work were of the Lord, it would grow, and that department after department would necessarily be added, as calls for them might come. Up to 1840, two additions had been made to the building first purchased as an Hospital. Subsequently these additions, as well as the building itself, gave place to a building far larger and in every way more convenient. These improvements were completed in 1843, and still another house was added during the year. In 1854, was founded the Feierabendhaus, or Home of those deaconesses who had done their work in life, and were waiting the Master's call to enter into rest.

By the year 1886, when Kaiserswerth celebrated its fiftieth anniversary, there were, in addition to the original house, which had been built over for the accommodation of the deaconesses, and in which they had their sleeping-rooms, dining-halls, chapel, and rooms for administration, together with wards for the sick, several large groups of other buildings, each one of which had been erected in response to a de-

mand which could not be set aside. On the Frondberg, an elevation at no inconvenient distance from the house first occupied by Fliedner, are the buildings containing 210 beds, now used for an Hospital. In the Hospital, children and adults have separate wards, while there are wards also for cases which ought to be isolated. Here is the new Church, which was consecrated November, 1888. Adult patients are received for 75 pennies a day (less than 20 cents), children for 50 pennies a day (less than 12 cents). The buildings were not completed till 1889.

Since the work at Kaiserswerth began while Fliedner was still visiting the prisons at Düsseldorf, where his attention had frequently been directed to the needs of released female convicts and the demand for an Asylum for penitent women, it is not surprising that his work for the *rescue of women* was, and continued to be prominent. The house obtained for this Asylum, after the garden house had become too small, has been enlarged again and again, till now it furnishes shelter for from twenty to thirty girls daily. The theory entertained from its opening has been that only those can be helped who come to the Asylum of their own accord. Those who do come, and are willing to stay, are taught useful work. When necessary, as it generally is, they receive instruction in the rudiments of learning. They are encouraged in every way possible, and after a suitable time spent with the sisters, are aided in finding a permanent home with sympathetic people. Not less than one-third of those received have been restored to an upright life, another third has been greatly aided, while

the remaining third has unhappily gone back to a life of sin.

A very important part of Fliedner's work was the opening of a Seminary, or Normal School, for the training of young women as teachers in the Public and the Girl's Schools of Germany. In this significant departure from the prevailing custom of employing male teachers chiefly, Fliedner led the way. As early as 1833, he had opened a knitting school for little children, and to it in the next year, children of all religious beliefs were made welcome. Then came a school of all grades for girls, and finally a Seminary, in which teachers for these schools could be trained. Very soon this Normal School acquired a reputation as one of the best in the region, and its graduates were in great demand. Nor has this demand for the Fliedner pupils ever ceased, for the pupils have been taught those things which promise to be of most use in life. They have been educated, as Germans often say, for their calling in life. In receiving pupils into the Higher School for Girls, daughters of teachers, ministers, and of the educated of the middle class are favored. A certain number of orphans are received free; others are admitted at half price. The monthly pay, including board, is for the elementary schools 36 marks ($9), and for those of a higher grade, 45 marks ($11.25).

Out of the experiences which came to Fliedner in these schools grew the conviction that an Orphan House must be added to the establishment. In this provision was made for the needy daughters of parents who had once been in good circumstances,

daughters of teachers, ministers, and men employed in the service of the State. Fully a quarter of the forty children received, are educated gratuitously. The new Home now stands on the Himmelreich, not far from the buildings on the Frondberg.

Early in his work, the sympathy of Fliedner went out to *insane* women, who up to this time had been greatly neglected. His desire was to secure a Home for them where they might be properly cared for, and be under the Christian influence of the deaconesses. In this effort Frederick William IV. of Prussia took a deep interest and with his private funds aided it generously in realizing its object. The Asylum, for such it really was, was opened in 1852. At first it could accomodate only from 35 to 40, but thirty years later an enlarged building was put up on the Johannesberg, where it is surrounded with beautiful grounds. In the same park-like region is a building for convalescents, and another for those whose ailments seem to defy treatment. On what is known as the Paul Gerhardt Foundation, there has been erected a building in which aged and feeble women who have been left alone in life find a home. This department of Fliedner's work has not been placed on a wholly charitable basis. While intended chiefly for those somewhat advanced in years, a few young women are received. Those who wish two rooms pay 1,500 marks annually, those who are content with one, 1,000 marks, while to those who are willing to share their room with another, 600 marks are charged. Some sleep in a dormitory and pay only 300 marks a year. For these sums everything, save washing and clothing, is provided.

To meet a growing demand for the education of young women who are looking toward the life of a deaconess, but are too young to enter upon the novitiate, a *preparatory school* was opened in 1865. The number admitted at any one time is limited to twenty. Here those who have been compelled to live in places at once unpleasant and unfavorable to spiritual development are received. The school has more than met the anticipations of its founders, and as far as possible its atmosphere has been that of a loving father's house.

In addition to the buildings thus briefly mentioned, there are administration buildings, and houses in which some of the officials of this great establishment reside. All cluster around the original Hospital opened by Fliedner in 1836. In their gradual increase and improvement we can see what God can accomplish in a single generation through one man's energy and consecration. Fliedner never looked upon his work as anything more than an object-lesson for piety and benevolence to observe and study. Through his provision for the sick, the helpless, the homeless, for orphans, for the infirm, the aged, the insane, and the incurable; in his schools, for the education of little children, young ladies, and teachers, and for the life of a deaconess, he simply indicated what might be done in other places, and by other pastors, to save material which would otherwise be lost, or be inefficient in the service which many Christians desire to render. In this work he felt that he could do nothing except with the aid of deaconesses. Hence his continual devotion to that feature of his work, and the care he took to keep it in the foreground.

Kaiserswerth was fortunate both in its founder and in the woman who, as Fliedner's wife, became its first spiritual mother. This good lady died suddenly in 1842, but her place was taken a year later by Caroline Bertheau, who had had large experience in the hospitals of Hamburg. She was a woman of great ability, thorough consecration, and was loved and honored by all who were brought under her influence. She survived her husband, who died October 8, 1864, till 1892, and thus was able to continue his influence down to a very recent period.

A glance at the work in periods will indicate its increasing hold on the public. At the end of the first ten years, deaconesses were employed in fifteen Hospitals and five other places. Out of 108 in all, thirty were still in their novitiate. Ten years later, there were 244 sisters, and 75 on trial, serving the needy in 59 different localities. At the death of Fliedner, 415 were ministering to the wants of their fellow creatures in 110 different places. At the time of the Jubilee, 1886, 715, with 176 still on trial, were laboring in 200 Hospitals, Asylums, private homes, and schools. In 1893, 867 sisters, 206 with their novitiate incomplete, were at work in 233 varied charges.

From the opening of Fliedner's house to the first deaconess, till now, nearly *seventy mother-houses* have come into existence, separated from each other as widely as Syria and America. Connected with them, as has been said, is an army of hardly less than 9,000, whose energy is exerted in a truly Christian spirit, and with almost matchless wisdom, in the care of the sick, the recovery of the lost, and the educa-

tion of the ignorant. The special providence of God has been shown, not less in the character and wisdom of the persons who have had charge of the different departments of this varied work, than in the devotion and gifts of those who have taken upon themselves the vows and responsibilities of the order. Equally remarkably has this providence been exemplified in the friends raised up for the work at Kaiserswerth, and in other sections of Germany, as well as in foreign lands. Nearly everywhere in Germany have Societies been formed for the support of these Deaconess Homes, and for their enlargement as their work has demanded. This fact is not only indicative of the interest which the Christian public has manifested in the deaconesses as such, but is prophetic of the increasingly large place which women are to fill in the development of the power of the German Church in the future.

At an early period in the history of the work, it became evident that for the deaconesses, as well as for the inmates of the different homes which were clustering around Fliedner's at Kaiserswerth, a *health resort* in the mountains was necessary. For many, a complete change of air, scenery and mode of life, seemed to be indispensable. In answer to prayer, accompanied always with the use of means, a suitable place was found at Salem, near Ratengen. Here are rooms for twenty sisters. On the same piece of ground, but so far removed from the resting-place of the deaconesses as not to disturb them, buildings have been put up in which orphans, convalescents, and servants from Kaiserswerth, enjoy their annual outing.

Wallbaum House, near Hattingen on the Ruhr, is also used as a *health resort*. Under the terms of the will by which, in 1874, this property came into the possession of the Kaiserswerth establishment, there was to be built upon it an asylum for convalescent children. These are so cared for as in no way to interfere with the comfort of the deaconesses. Provision is here made for about a hundred children, and thirty deaconesses.

Mere hints must suffice as to what these Kaiserswerth sisters have wrought in the "daughter establishments" found here and there throughout the country. In 1849, in response to earnest and repeated solicitations, Fliedner opened a home for orphan girls at Altdorf, near Pless, in Upper Schlesia. In consequence of the fatalities connected with the prevalence of the typhus fever in 1847–8, and the lack of food, Count and Countess von Stolberg brought together on their estate about 120 children in the upper story of a building which had been designed for a stable. Subsequently, the Prince of Pless had the first story of the building also arranged for their comfort. The whole house, with a good sized barn, and the proper out-buildings, in August 1849 was turned over to the Committee which had Kaiserswerth in charge. At first, thirty-four half-starved children were received as permanent inmates of the new asylum. So dulled by disease and want of proper food were they that for months it was almost impossible to awaken in their minds interest in anything. After the cholera season of 1852, the number rapidly increased to eighty. Soon after the war of 1866, the number increased to one hundred.

The average in the Asylum is now about eighty, the children being nearly all from very poor families. Four deaconesses look after the children's health, and two give them instruction. From the more than 500 girls who have here been taught, fed and clothed, some have become excellent servants, others have married, while a considerable number have become deaconesses.

A school for the *education and training of girls from the middle and higher classes*, was founded at Hilden, near Düsseldorf, May 15, 1861, and has more than justified the anticipations of its patrons. When Fliedner opened this school, in a rented house with a small garden attached, he was not sure that there was a demand for the sort of school he had in mind. But the school grew rapidly, and in October, 1865, the commodious and convenient buildings now occupied were dedicated amid the liveliest manifestations of pleasure on the part of the people of the city and the friends of Kaiserswerth. More than sixty girls board in the institution, at a cost of 750 marks each a year. Half as many day scholars also enjoy its advantages. To meet the spiritual wants of the pupils, a chaplain devotes his time to them, and on Sunday conducts divine service in a room set apart for the purpose. To supplement the instruction given by eight deaconesses, two male and two female teachers are employed. The number of young women educated here, who come from all over the continent, as well as from Great Britain, is already more than 1,500. A close union between the graduates of the school and its teachers has been kept up from the first.

A very different work from this was begun at Marthashof, in North Berlin, in 1851—namely a home for servant girls of Evangelical faith. The purpose was to provide a *home* at a small cost, about five cents a day, and a *training school* for such as needed special instruction before going out to service. The charge for training was fixed at ten cents a day. For the sake of those who wished to fit themselves to take care of little children, a school was opened for the needy little ones of the neighborhood. This school has continued till now, with an attendance of about 200. In the free, or public school, opened soon after, and still maintained, there are about 600 pupils. Provision was made for twelve girls and three deaconesses. At first there was a great deal of opposition to the undertaking: it was even ridiculed in the best circles, some saying that servant girls would never avail themselves of its privileges, that even if they were inclined to do so, it was so far from the city that they would not go out to it. But they did, and in two years the number of rooms in use had been doubled. In 1863, the entire court, occupied by the training house, the home, and the schools, together with the houses and gardens belonging to it, was purchased. In the latter year there were on an average 98 girls in the home. At present, the number is not less than 140, for whose care and instruction the services of thirteen deaconesses are required. It will thus be seen that the home has become popular, both with servants and their employers. Since its opening not less than 20,000, or about 1,000 a year, have here found a temporary abiding place. From as many as 3,000 families in a sin-

gle year have requests come for servants. The girls have been permitted to do a large part of the work of the establishment, and in this way have lessened the cost of their stay in it. To it, when ill or out of work, they are always welcomed back. Simply on the side of protection, the Mission has been of inestimable value.

A similar work, though on a smaller scale, is carried on in the Mariannenstift, at Erefeld. Two sisters began work here in 1884, in buildings provided by a benevolent lady. These in time proved far too small, and in 1888, the home was enlarged and re-dedicated. Forty-five girls are now cared for in the training school. For ten of the inmates, while seeking a place for service there are temporary lodgings provided. A pressing want has also been met in a boarding house for young women. This has proved both a protection to those enjoying its shelter as well as a source of profit to those managing it. During the year 1892, 106 girls were received under its roof. In the day school for little children, there are about 80 pupils, while the Sunday-school is attended by 170 pupils of both sexes. Five deaconesses find here all that they can do.

An *asylum for erring women*, at Brandenberg, which has been in existence since October 1856, was, in August, 1865, turned over to Kaiserswerth, and three deaconesses were detailed for its management. A fourth deaconess was soon added. From twenty to thirty women immediately came to the shelter of this friendly home each day, and many were persuaded and helped to return to an honorable life. The average number in the now enlarged and im-

proved home is more than thirty. Funds for the support of the institution have been provided by a Society, whose members either themselves contribute the sum necessary, or obtain it from their friends.

No statement of Fliedner's service to mankind would be complete which should overlook his influence outside of Germany. As early as 1847, Bishop Gobat was anxious for a Kaiserswerth Hospital in Jerusalem, but not till 1850–51 were funds provided for its support. During the latter winter, Fliedner visited the Holy City, taking with him four deaconesses, to whom the oversight of the Hospital was assigned. The house which Frederick William IV. had set apart for the purpose was too small, and in other ways unfit for it. A dwelling house was finally obtained on Mount Zion, and was dedicated May 4, 1851. The Hospital was open to persons of all nationalities and beliefs. The confidence of the people, soon won, has never been lost. In 1855, a school for little girls was opened on the flat roof of the building in which the sisters had their home. Three years later, over thirty girls were in attendance as regular pupils. Meanwhile better and larger buildings had been secured for the Hospital. In February, 1868, "Talitha Cumi," a home for girls on the Jaffa road, outside the walls of the city, was dedicated and occupied, and the buildings within the city used for the sick. This year there were eighty-nine girls in the school, while the Hospital was full to overflowing. In 1867, a special physician was obtained for the Hospital, and from four to five deaconesses were constantly employed in it. Eight deaconesses now look after the 113 Arab girls in the school.

Many native girls have been trained for general benevolent work in the country, and to be useful heads of their own homes. Never were Hospital and school more useful than they are to-day, but the funds needed for their support are still inadequate.

As far back as 1853, two deaconesses opened a school in a rented house in Smyrna, where neither language nor custom, nor even climate, was understood. By the end of the year, the number of girls receiving instruction had increased from 14 to 50. A year later, through the favor of a person of very high standing, these sisters were occupying their own home. Here they were able to receive a few scholars as boarders, in addition to their day pupils, and to extend the curriculum of study and thus begin a *training-school* for young women. New buildings in consequence became necessary. In 1859, 150 girls were under instruction. The building in which the sisters taught, had been built especially for them and was admirably adapted to their needs. Then a fire came, and everything had to be begun anew. With great labor, and at a large expense the new buildings were ready for occupation by the end of 1861, and the work again went prosperously forward. Reviewing what had been done in 1882, it was found that fully 2000 girls had been educated in these schools.

The sufferings caused by the cholera, in 1865, made the need of an *orphan house* apparent. The next year a place was ready for twenty-four orphans. In 1872, a second house was obtained, and used for a school till 1876, when, yielding to pressing necessities, rooms were this year opened for the *blind* and those troubled with *diseases of the eye.*

In 1890, after the Armenians and the Greeks of Smyrna had provided for the instruction of their children in their own language, and the deaconesses could look upon their mission as teachers as successfully accomplished, it was decided to make the school they had hitherto kept, a school for German girls alone, and in addition to instruction in other branches, to give them careful instruction in English, French, and Greek. For German families residing in the Levant, this school has become a great blessing. The health resort for Smyrna is at Karatasch, on the sea.

A Deaconess' Hospital was opened in Alexandria, Egypt, in 1858. It was opened at the earnest request of the Europeans living in the city. Here, as at many other places, Fliedner found that more money was needed than he had anticipated. Thanks to the generosity of those who saw the need of the Hospital, funds were at length obtained, so that ten years later a comfortable building had been secured, and furnished with all the needful appliances of a first-class Hospital. On an average, from sixty to seventy patients in the wards require the services of eleven deaconesses. As many as 50,000 persons a year have here been treated for affections of the eye. In 1880, a school for little children was opened and taught by a deaconess till relieved by a woman who had herself been educated in one of the seminaries which the missionaries had supported.

So, in consequence, in part, of the excitement in Europe, occasioned by the massacre in Syria of 1860, an *orphan house* was this year opened in Beirut, and early in October of that year two deaconesses were

on the ground. By the end of the month, four others had reported for duty, and at the end of the year ten were employed in a house which meanwhile had been rented and was unexpectedly filled with widows and orphans. A second house was secured in order that the children might be separated from the women and be unhindered in their studies. The house had two large gardens, and was near the sea. By Christmas, 1860, 130 orphans were present in the Home to receive presents, and to learn the meaning of the festival they were taught to keep. As it was neither possible nor desirable to send these Arab girls back to the villages from which they had fled, and as the mothers of many of them could never be found, it was decided that an attempt should be made to secure a Home for them on the slopes of Lebanon. In March, 1862, their Home was ready for occupation; it was named Zoar, in commemoration of the deliverance which had come to its inmates. Here, for more than thirty years, eight sisters have given instruction in the German and Arabic languages to about 130 girls. The Zoar Union, whose members live in the East, has been of great service in raising funds for the support of the work at Zoar, as well as in the city of Beirut, where, in 1862, a boarding school of a high order was opened for girls whose parents were well to do. Here nine deaconesses and several female teachers are constantly employed. The profit from this branch of the work meets some of the deficiencies in other departments of it. Up to 1879, there was room for only 80 girls, but with the needed increase in buildings secured, 120 are now receiving instruction. Divine service is

held in the prayer hall of the school for the Germans who reside in the city. The *health resort* for this region, and for visitors from Jerusalem and Egypt, is in the pleasant little village of Araya, high up on Lebanon and commanding a charming view of the city and bay. Here reside a deaconess and an orphan trained in the Asylum, to care for the guests during the heated season, and, during the winter, to teach the children of the village.

Out of respect for the English residents who contributed generously toward its equipment, the Hospital in Cairo is named after Queen Victoria. Opened as late as 1882, with only two deaconesses in charge, it has since proved as useful as has been the Hospital in Alexandria. It has rooms for isolating those afflicted with contagious diseases. In a single year 25,000 cases of eye-affection have been treated. The Hospital has forty-four beds and is open to all without regard to faith or nationality. Such benevolence has not been without its effect even on the Mohammedans. The income here has been slightly in excess of expenditure.

Since 1860, the deaconesses have had a school for the *training and education of young girls* in Florence. For some years its growth, though steady, was unobtrusive. At present about 120 girls are receiving instruction, most of them from the better classes, chiefly Italians. There are twenty boarders, for whom there is adequate room. The esteem in which the school is held is shown by the privilege granted it of visiting the Pitti Gardens when they are closed to the public.

In all the establishments thus far mentioned, with

the single exception of the New Charity Hospital, in Berlin, work is done in connection with Kaiserswerth. As *daughter-houses*, they are subject to the regulations which control the inmates of the Mother House, and their inmates are expected to exhibit the same spirit of love for the needy, and of consecration to the service of the Heavenly Father as in the case of those in the Home on the Rhine.

A great deal of work is done in various Hospitals not under the control of deaconesses, a work which is done at the request of the proper authorities, and in accordance with their wishes. Five deaconesses serve constantly in the Hospital of the Knights of St. John, Beirut. Others serve in Rome, Constantinople, Bucharest, London, and New York. Some are at work in the City Hospitals at Elberfeld, Frankfurt-on-the-Main, Kircheim, and Teck, in Württemberg, and in Berlin, where in the New Charity, nine deaconesses look after the 120 to 130 erring women who are brought into it every day. Since 1844, they have also aided pastors in carrying on the work of their parishes, and have been of very great assistance in City Missions.

Summarily stated, Kaiserswerth deaconesses are engaged in seven *mother-houses* in fifty-four Hospitals, in twenty-one houses for providing work for, or taking care of, the sick and poor, in four health resorts, in seventy parishes, in many Unions, or Societies, formed for the benefit of servant and working girls, in thirty-two schools for the education and careful training of orphans, in forty-one schools for little children, in eight schools for servant girls, in connection with which is an agency for securing

places for them, and in two industrial schools. As private nurses they are everywhere in demand. To appeals for service in the homes of the rich, response is made only when other appeals have been met.

Many women who have been unable or unwilling to take the full preparatory course required, or to assume the vow demanded, but are yet in full sympathy with the deaconesses and the management of their homes, are, to a certain extent and under recognized conditions, permitted as *associate sisters* to share in the work of the deaconesses. Those who spend some time in the novitiate, but who for various reasons deem it unwise to complete it, exercise a salutary influence as Christian women in the homes in which they reside. To a far greater extent than would at first be realized is the influence of the deaconess' movement felt. As a Christian movement, wholly in the interest of the people, and of the most needy among them, it has left its impress on fields not directly cultivated by it, and has determined very largely, both the direction and the spirit of Christian effort among and in behalf of the German people.

Akin to the service they render, and to the spirit which animates them, to the great establishments and order of deaconesses, yet fewer in number and less influential, are the Homes in which the deacons, or as they are more generally called in Germany the "brothers," are trained for work in the Inner Mission.

Special emphasis is put on the kind of service rendered, as well as upon its form. For the former the word "deacon," as used in the New Testament, is the more appropriate; for the latter the word "brother." Although in the New Testament Church the deacon

did not fail to preach, the chief duty of his office was care for the poor. In the Primitive Church he was a simple helper of the presbyter and bishop, but in the course of a few centuries, as the number of the deacons increased, he became a member of the clergy. As the Church did not cease to be benevolent when the diaconate ceased to be the channel through which its gifts for the needy flowed, there sprang up naturally in the Middle Ages, brotherhoods and sisterhoods, as of the Common Life, to take the place which the employment of deacons as preachers had left vacant.

When Wichern, of the Rough House, and Fliedner, of Kaiserswerth, under the pressure of the need which their great work revealed, revived the ancient order of deacons, or brothers, it was with the purpose of making it representative both of the service rendered the poor in primitive times, and of the benevolent associations of the Middle Ages. They did not intend, save to a very limited degree, to employ these men as preachers, or to make them officers of the Church. They were to be helpers of the Churches, administrators of gifts entrusted to them by the benevolent, friends and assistants of the poor and helpless. Their special mission was to members of the National Church. They were to save those who had been baptised and confirmed, but either had drifted away from the Church, or were in danger of doing so. This work was to be preventive as well as benevolent.

The kind of service in which they engage is varied. They give instruction to children who otherwise would be without it, and through the instrumentality of Houses of Refuge they rescue those who have fallen

into sin. They labor also in Orphan Houses, in houses where those who are suffering from contagious diseases are gathered; and have special duties in Hospitals and in establishments which care for the feeble-minded, and the insane. They are moreover sent to Houses of Correction, and to the great Prisons of the Empire. They are attached to what are known as the Arbeitercolonien, or places where the man who is out of work can go for a time, earn his support, and from them as a point of departure, go out to secure the employment he desires. They are commissioned also to scattered communities of Germans in foreign lands. One of their special duties is the management of the *inns* found in almost every large town, where the poor for a small sum find lodging, food, and shelter for a night, and where they are sure of receiving sympathy if in distress, and assistance if they are fighting against intemperance, or any other sin of the flesh. Every year witnesses an enlargement of the kind of service which these brothers, with their wives, are rendering their fellow-men. They are now doing a great deal of City Mission work.

The following list of Brother Houses, taken from Schäfer (pp. 225–6), will be of interest:

1. The Rough House at Horn, near Hamburg, established by Wichern in 1833, now under the care of his son. This is the largest House of the kind in Germany, and has served as a model for other Houses to follow.

2. The House at Duisburg, organized by Fliedner, in 1845, where the inmates give special attention to the care of the sick.

3. The House at Züllchow, near Stettin, founded in

1850 by G. Jahn, and controlled by him till his death in 1888, when it came under the management of his son. This is the only House in Germany which is not under the control of a pastor. It is supported chiefly by gardening and other industrial occupations.

4. The House at Reinstedt, in the Hartz, founded in 1850 by Philip von Nathusius, now under the care of pastor Kobelt. This House is united with very large Idiot and Epileptic Asylums, in which its inmates work.

5. The so-called Johannesstift in Berlin, founded by Wichern in 1858, as a copy of the Rough House at Hamburg, and now managed by Pastor Phillips.

6. The Stefansstift near Hannover, founded in 1869, and still led by Pastor Fricke.

7. Obergorbitz, near Dresden, founded in 1873, and led by Pastor Höhne.

8. Carlshöhe, near Ludwigsburg, founded in 1876, and under the care of Pastor Hahn.

9. The Brother Establishment at Bielefeld, a part of the great institutions there called into life by the indefatigable Pastor von Bodelschwingh. This House, founded in 1877, is under the special charge of Pastor Stürmer.

10. In East Prussia there is the House at Carlshof, near Rastanburg, founded in 1883 by Pastor Dr. Dembowsky, and still under his care.

11. The House at Kraschnitz, near Militsch, in Schlesia, is the latest addition to the benevolent establishments for *deaf and dumb*, and for deaconesses founded by Count von der Recke. This House is led by Pastor Tächel.

12. The House at Nurenberg, founded in 1890 by Pastor Reindel, and still in his hands.

13. The House at Basel, managed by Pastor Stahel.

14. The House at Haarlem, led by Pastor Zegers, and known as the deacons' establishment (Meer en Bosch).

The related establishments are as follows:

1. One at Beuggen, near Basel, founded in 1822 by Zeller and Spittler, now under the care of Spittler's nephew. In this House teachers are trained.

2. There is a similar House at Lichtenstern, in Württemberg, founded in 1836 by Zeller, and now controlled by Pastor Schlitter.

3. A third House, situated in Württemberg, was opened in 1845 by Pastor Sayler, and is still conducted by him.

4. At Krischona, near Basel, there is a Home founded by Spittler in 1840, now under the care of Rappard, in which persons are trained for service in connection with the Inner Mission, or for work abroad.

5. At Neuendettelsau, in Bavaria, there is a Seminary in which preachers are educated for North America and Australia. The seminary was founded as some say by Löhe, in 1842, but was brought into active operation by F. Bauer in 1846. Recently it has assumed the support of a mission to the heathen.

6. The Bugenhagensstiff, at Ducherow, founded in 1866 by Rosenstedt, is a preparatory school for those who propose to enter the foreign missionary field.

7. There is also a Seminary for the training of

preachers for North America at Kropp, in Schleswig, under the care of Pastor Paulsen.

8. Pastors Jensen and Buhrmann have a Seminary with a similar object at Brechlum, near Bredstedt, in the same province.

Two establishments originally founded as Brother-Houses are now Houses of Refuge, viz., one at Düsselthal near Düsseldorf, founded in 1820 by Count von der Recke, but now managed by Pastor Karsch; the other at Puckenhof, near Erlangen, founded in 1853, and controlled by teacher Michel.

Since 1876 these various Brother-Houses and Seminaries have united themselves into a Conference which meets at stated times for the discussion of the subjects which come before them in their various fields of Christian activity.

As has been hinted in the above enumeration, each establishment has its special leader, or head (Vorsteher), who, with rare exceptions, is a pastor. Associated with him, and really exercising control over the entire establishment, is a Committee carefully selected from those who have contributed the funds for the House, or otherwise made its work possible.

Those who seek to enter one of these Houses in order to be trained as a deacon or a brother, must be between twenty and thirty years of age, sound in body and mind, blameless in life, free from military duty, and possessed of the gifts which are indispensable to success in their chosen occupation. They must be unmarried, and may not even be engaged. Proof of sincere Christian character must also be presented. The course of instruction, which begins in ear-

nest after a period of probation which itself often lasts several months, usually occupies three years. It is of a three-fold nature: religious, for the deepening, strengthening, and broadening of the spiritual life already begun; general, consisting of instruction in reading, writing, and arithmetic, book-keeping, composition; and professional. The latter relates to the nature, purpose, and extent of the entire work carried on under the comprehensive name of Inner Mission.

While these Houses are not permanent Homes for those trained in them, as are the Homes in which deaconesses are instructed, any brother can return to them when in difficulty, for advice and such assistance as he may need against those who would take advantage of him, or for aid in obtaining new employment. Ordinarily, the contract which he makes with his employers when he enters upon his work, is drawn up by the head of his House. No brother assumes a vow, or is obliged to continue a brother any longer than he pleases. Everything is voluntary. Some who wish to engage in the work done by the brotherhoods, but who for various reasons have not taken the prescribed course of training are, if competent, received as voluntary associates. Of these the number is quite large.

Of great importance in the training of a brother is the spirit of the House in which he lives, its method of living, its traditions, its history, its rules, its religious services, and the festivals it observes. Often the House has its own religious service on Sundays, though not infrequently its inmates worship in the Church nearest them. Of special importance is the

spirit of the man who leads the House, and is responsible for the atmosphere which pervades it. In nearly all cases there is training in agriculture, in gardening and the care of flowers, in the management of cattle, and in various kinds of handicraft. Indeed, no one is received into the establishment at all who cannot support himself by his personal labor. Everything is practical, the aim being to fit each inmate for the greatest possible usefulness as a follower of Christ. While all receive instruction in vocal music, a few are carefully trained in instrumental music. This is regarded as of great importance for those who as keepers of inns, visitors of the sick and the fallen, and workers in City Missions, will frequently be called upon to lead in the service of song. The inn keeper, for example, is expected to gather his guests about him night and morning for devotion.

Those who enter these Houses, are for the most part, peasants, carpenters, hand-workers of some sort, small tradesmen, shop-keepers, and teachers. They are people who have not had great advantages in the way of education, or of social opportunities, but whose simple manner of life, earnest piety, and natural gifts fit them for the service they desire to undertake. Through their efforts, a vast amount of good has already been accomplished; and with the rapid growth of Sunday-schools, Young Men's Christian Associations, City Mission and Evangelistic work, their opportunity for usefulness must greatly increase.

CHAPTER XV.

THE SOCIAL AND MORAL CONDITION OF GERMANY SINCE THE ACCESSION OF WILLIAM I.

Observers who are pessimistic by nature see in the changes introduced during the last thirty-five years nothing which they can approve. In their eyes the influence of the Empire has been morally and spiritually disastrous. It is doubtful, they often affirm, if the military strength acquired by the consolidation of the German provinces has been of real economic value to the people. In the old days the peasants were better off and less discontented than they now are. Artisans received better wages, at least relatively to the cost of living. Manufacturers and the larger land-owners were more prosperous. Their relations with employés were more intimate and friendly than in these days of keen competition and social unrest. For a generation, at least, life in Germany, on its moral and spiritual side, has, according to the pessimists been losing its former vigor.

Optimists, on the other hand, although admitting that changes have occurred which have brought with them no little suffering, and which call for new economic and even new political adjustments, are sure that improvement in all directions has been steady, with the promise of permanence. They do not forget the growth of Social Democracy during the

period under review, nor do they close their eyes to the anxiety its rapid increase among the laboring classes of the cities, and even in the country, has caused the most thoughtful and patriotic men in the Nation. They say that this growth has apparently reached its limit. From it there is now really nothing to fear. Its criticisms have done good. They have called attention to evils which will soon be removed. Even the National Churches, which formerly were neglectful of their responsibility to the poor, are rousing themselves to their duty in this direction, and were never in better spiritual condition than now. Ministers are everywhere alive to the serious moral and social problems of the day, and are studying them with all the thoroughness which characterizes the scholarship of the German specialist.

Gifts for missions, foreign and domestic, are increasing every year. Certain large cities like Leipzig excepted, attendance at Church has increased during the last decade. This is due, in part, to a livelier interest among the people themselves in the things for which the Church stands, and in part to the interest the Royal Family shows in the religious welfare of the Empire. This interest in the Royal Circle makes itself manifest in regular attendance on divine worship, in unwonted energy in the building of new and the repairing of old Church edifices, in the care taken to be on the right side of every moral question, and in the use of all possible means to promote the welfare of the poorest and weakest, as well as of the richest and strongest, among the people. Comparing present conditions with those which prevailed at

the beginning of the century under Rationalism, or at the middle of the century when Idealism had largely lost its power and Materialism had taken its place, that is, when the work of the Inner Mission was almost entirely in the future, optimists say there has been a real and permanent advance, both in the apprehension and in the application of Christian principles.

Perhaps it would be nearer the truth to affirm that in the changes which have occured during this transition period there has been much of good and no little of evil. In some localities, evil seems to have gotten the mastery; in others it is easy to perceive that good is in the ascendancy. Undoubtedly in industrial and mining centers the cleavage between the classes which labor and those who employ them was never so wide as at present. Those who form the under-side of society, *the proletariat*, feel more keenly than they did thirty-five years since the misery of their condition. Social Democratic leaders have drawn the contrasts between poverty and wealth so sharply that only the blind can fail to see them. As wealth and intelligence are by these leaders made responsible for the existence of poverty and the sorrows it brings with it, it is not strange that bitterness of feeling should be created, and that out of sheer desperation and hatred against those more fortunate than themselves vice and crime among the poor should increase. It has been part of the Social Democratic plan to antagonize the Church, not only as a religious institution, but as an institution of the State, and consequently an agency of oppression.

It is through Social Democratic speeches and liter-

ature that much of the present hostility among the poor to the services of the Church and its ministers is due. Despite this fact, it is more than probable that the hostility will finally be overcome, and that these now alien hosts will be won back to the only institution in the country which seeks their temporal and spiritual good. The saddest feature of the present situation is the wide-spread unbelief among the richer and well-educated classes. Sometimes this unbelief is openly expressed; at other times it manifests itself in indifference and neglect. Church patrons seem to feel, and not infrequently, that they discharge their whole duty to the Church if they visit it once or twice a year, in connection with their official obligations, or to give *éclat* to some Church festival.

Yet, taken as a whole, the pulpit has never been more able or earnest than it now is. Never did the Churches throughout the Empire seem to be growing more rapidly in apparent power or spiritual life. Laborers in foreign fields, and in the equally difficult fields at home, were never more numerous or efficient. There is scarcely a social or moral want in the whole land for which a "society" designed to effect its removal, does not exist. While there is much discussion in learned circles as to many objects hitherto held as sacred, the rank and file of those who belong to the National Churches of Prussia and the allied Provinces are soundly evangelical. Education, industry in all its branches, social relations, the administration of justice, the methods of benevolent activity, were never animated by a more truly Christian spirit than at present.

To show the truth of these affirmations, and at the

same time make plain both the dark and the bright side of the picture, we shall describe as briefly as possible, the conditions of representative sections of the German people as they are found in various parts of the Empire. In doing this we take as a guide the volume on the moral, religious, and social development of Germany during the last thirty-five years, published in 1895 at Gütersloh, and prepared by experts of the highest standing. This work is edited by Licentiate Weber, well known for the interest he has taken in social questions, and for the part he has had in organizing and directing the discussions of the Social Congress.

To discover the real conditions of German life we must study carefully its characteristic institutions. Of these one of the most fundamental and important is the *home*, that survival of paradise, which, as is often said, has resisted the destructive influences of sin. Among no people at present in existence, or of which we have any record, is there, or has there been a truer appreciation of the blessings of domestic life than among those who belong to the German race. If, since the Reformation, a student of German society is pointed to the great place which men trained in the parsonages of Germany have filled in public life, it becomes at once apparent that from these parsonages there have gone forth influences which have made themselves felt in every home in the country. Even more than in the pulpit has the home life of the pastor been a source of blessing to his parish. The value which the pastor and his family have set upon it has had much to do with the high position which the family occupies in the minds of all classes of the

people. It would almost seem as if the German woman had received a special endowment from her Creator for the place she fills as wife and mother. That she may be fitted for this sovereignty in the heart and the home is the object of her ambition and the aim of her education. To those who are familar with rural life in Germany, nothing is more beautiful than the attachment which unites parents and children and gives to the word *home* an almost sacred meaning in their minds.

It is often asserted that within the last decade the power of the home has been perceptibly weakened. It is no longer what it was a generation since. Children who go out into the world to make a living or obtain a fortune for themselves, do not return to it as they once did as a place of rest, joy and inspiration. It has ceased, in a very considerable degree, to be the source of moral and spiritual life for the nation. No one can deny that the home has, within recent years, been compelled to contend with some bitter foes. The economic conditions of the country have not been favorable to peace in the household. It has been difficult for the wage-earner to supply the wants of those dependent upon him. Uncertainty and irregularity of employment have often separated the family, and thus weakened the tie between its members. Long hours, no Sunday rest, necessity for labor on the part of the mother and the elder children, in order to obtain the necessaries of life, have robbed the home of many of the attractions it had in earlier and more prosperous times.

An open and persistent enemy of the home has appeared in the Social Democracy. While pretending

to be greatly shocked at marriages for money or convenience, among those who belong to the wealthy and educated classes, and to approve those only which are based on love, Social Democracy, through some of its prominent leaders, has sought to undermine the foundation upon which the home is built, by denying the sanctity and permanence of the marriage relation. Not only have these leaders advocated divorce at the pleasure of the parties concerned, but the establishment of institutions to be sustained at public expense in which the children of those who live together for a shorter or a longer period shall be cared for, and educated for the part they may afterwards take in the social machine. With the true Social Democrat, marriage thus becomes a matter of mere convenience or pleasure. That it is of Divine appointment, and is to be contracted only under the sanctions of religion he neither believes nor admits.

Were it known in the rural districts, where, through the advocacy of better economic conditions, the Social Democrat is now trying desperately to win supporters, that he is really an enemy of the home, he would hardly obtain a hearing. Even to better his income, the peasant is not ready to sacrifice his wife and his children. Whatever else he loses, he clings to his home. So strong is the love of home that not a few, under stress of poverty, and in disregard of legal sanctions, still live together as man and wife. They have no thought of ever separating from each other. To all intents and purposes they are truly married. In many of the States of the American Union this relation would be legalized under the common law, though in Germany it cannot be. The chil-

dren of parents who fail to obtain the sanction either of the State or of the Church for the relation they occupy to each other, are treated as illegitimate, and are reported as born out of wedlock. This somewhat anomalous relation of men and women who deem themselves guilty of no crime, accounts in part for the very large percentage of so-called illegitimate children among German-speaking peoples. Although these children are baptised and confirmed, a slight difference in the form of the ceremony often affects the recipients unpleasantly. With the best of intentions the bond is hardly so strong between those who thus enter upon what ought to be marriage relations for the sake of a home, and out of what they deem true love, as if it had been formed under the sanctions of the laws of man and God. Often, too, the homes thus established are not quite what they would have been had the parents been more respectful toward social and Divine requirements.

Nor are even the homes of wealth and luxury, of learning and position, wholly exempt from moral disaster. Where marriages have been contracted for the sake of a position in society, to increase one's income, or to unite certain families, domestic felicity is rare. That homes thus formed should be places of strife, that marital infidelity should be frequent, that children should be neglected, turned over to servants, exposed to temptations which are rarely resisted, or furnished with an education which disqualifies them for the real duties of life, is only what ought to be anticipated. No home can be what it should be, or exert the influence on its inmates which it is designed to exert, where divine sanctions and divine

commandments are disregarded. In general this is so thoroughly understood throughout Germany that even where parents are somewhat shaken in their own faith, they seek for the sake of their children, to preserve religious forms and cultivate a spirit of reverence toward God and the Church.

Special temptations and dangers for the home are made greater by circumstances for which those to whom they come are not responsible. For the poor man, not only has the difficulty of supporting his family endangered the happiness and stability of his home, but the increasing tendency to the cities in search of work, or in the expectation of higher wages has introduced a feeling of unrest into his mind. This tendency is aggravated by a growing desire to change one's habitation which the ease and cheapness of railway travel help to gratify. Prior to 1867, in certain sections of the country, as in East Prussia, one could not leave the place of one's birth save with the consent of the authorities, and after the payment of an emigration tax. One was also compelled to pay for the privilege of settling elsewhere. Since that year men can go where they please and work for anyone who will employ them.

As a matter of course, government officials and military men live wherever duty takes them, often apart from their families. Even where separation is not required, a frequent change of home has many disadvantages. It is impossible to transport from one city or village to another the memories which cluster around the place of one's birth, to find in a hired house many of the pleasures of the home of one's childhood. What is the new home? For those even

who can pay a respectable rent, often only a few rooms in a barrack-like structure, each the copy of hundreds of others near it, while for the poor it is a single room in a cellar, or under the roof of a great apartment house, which must serve at once as kitchen, parlor, dining-room and bed-room not only for parents and children, often grown up children, but for lodgers also, even of both sexes. Such conditions among the poor were formerly more frequent, one is glad to say, than they are now. Even yet they are not unknown. Where quarters are more tolerable, they are generally in those sections of the city which are chiefly given over to vice, and where children are brought up in an atmosphere of moral death.

That homes may not be entirely without individuality, those whose incomes warrant it, have been encouraged to purchase houses in the suburbs and live there. In thousands of cases this has been done. Health officers have sought to secure better sanitary laws for the city, and to prevent the crowding of many persons into a single room. Benevolent men have been encouraged in their efforts to furnish tenements at a moderate price, in which ordinary day laborers may live and enjoy some of the comforts of a home. Many who are neither rich nor poor have nevertheless been led, on account of the increasing expense of living, into boarding houses. Hotel life is more popular than it once was. The cost of maintaining a household has prevented many fairly well-to do men from marrying. This has added to the number of women, especially in the higher classes, who are compelled to live single. Yet the ideal life

in the mind of every man and woman in Germany is life in one's own home. In spite of the vicissitudes to which the home has been exposed, it still exists in all its integrity, its central authority, the German housewife, the recipient both of honor and love. She can, if she will, stick to her old customs. She can, if she will, accompany her husband and children wherever they go for pleasure. She can make the home, and life in it, for every member of her household, with rare exceptions, just what she desires. If, in certain localities, parental discipline is less rigorous than formerly, if the introduction of the newspaper into the home, and the multiplication of books render the supervision of the reading, whether of children or of servants, a matter of great difficulty, if servants are less frequently treated as if they belonged to the household than they once were, and are therefore left to find amusement where they please, and in what society they please, the home still remains a characteristic feature of German life. Both among the high and the low, by prince and peasant it is prized above most other possessions.

It would be strange if amid the social and industrial changes of a generation, such as that which has just passed, there had not been in some sections of the country a lowering in the moral tone of domestic life. There is less simple piety in the home atmosphere, and less attention is paid than one might expect to its preservation. At this one should not wonder. Nor is it so easy to attend Church in a strange city, whither one has gone simply for the sake of work, as it was in the little village where one

was born, and where one could call all the inhabitants by name. Neither is it so easy to find time for Bible reading, Christian song and family prayer, when every day in the week, Sunday included, is taken up in work from sunrise till after sunset, as it was in the country, where many an hour was left free for the purpose. It is not quite so easy to be satisfied with the tract and calendars which the colporteur furnishes, as it was before the introduction of socialistic literature. Papers not only occupy the attention of those who are in social distress because of the times in which they are living, but novels also, which are sometimes vile and polluting, though intensely exciting, and written avowedly to make it clear that no permanent change for the better can be hoped for till in a great social revolution the favorites of society give up their lives and their possessions. That in the face of these trials the home has preserved its place, and, with few exceptions, is as powerful as ever, is splendid testimony to the divinity of its origin, and to the strength of its hold on the German people. Here, as in other Christian countries, the sentiment prevails,

> "Be it ever so homely,
> There is no place like home."

There can be little question that, in general, the influence of the higher classes has been unfavorable to Christian life. Wealth has largely neglected the Church and the duties of the Christian religion. The enormous fortunes which a few possess, the increasing love of pleasure everywhere apparent, and the intense desire to increase gains already secured

in order to make greater display, have been a fearful strain on those who have sought to retain even a nominal connection with the Church.

Not all, one may thankfully add, have given themselves up to material things. Some manufacturers, like Krupp, have spent vast sums for the benefit of their employés; and in providing for their physical welfare have not been unmindful of their intellectual and spiritual needs. Others, like the late Baron von Siemens, have sought to cultivate kindly relations between themselves and those in their service. Alike in the country and in the city, families of large means and thorough culture have retained a simple faith in the Gospel, which is delightful to contemplate. Within the last ten years all agree that there has been a steady increase in attendance at Church on the part of the higher classes, while they have also a deeper interest in those things which the Church represents. Still the dangers from wealth and the material pleasures which it often emphasizes have not yet passed away, even if we are warranted in believing they may pass away ere long. The National Churches have not been able to meet successfully the terrible temptations to which the country was exposed through the payment of the French indemnity after the war of 1870–71, and through the immediate circulation among the people of the milliards of which it was made up. The speculations on the Bourse, to which the introduction of so much money into the country gave rise, proved exceedingly demoralizing, for everyone was seized with a sudden desire to become rich. Those whose previous experiences had taught them " the ins and outs " of a speculative life,

managed to secure fortunes, and to prepare for the crash which they knew must eventually come. Multitudes were ruined. Jews, whose business had been stock dealing and speculation, could hardly fail to reap immense harvests of gain. This increased the hatred which had previously existed against them and furnished fuel for the fires of anti-Semite crusades. But political agitations do not bring back material prosperity, nor do they feed the hungry. When all hope of obtaining a share in the wealth imagined to be within their reach, had vanished from the minds of the people as a whole, when it was seen that the financial condition in which they were left was worse than that which had existed previous to the war, complaints began to be heard which have not yet ceased. One need not be surprised at the growth of the Social Democracy when its leaders affirm that their object is to secure better economical conditions for the laboring classes, and to punish those who are thought to have obtained their fortunes unjustly, and at the expense of the people. Physical conditions have often been indescribably bad. In such circumstances one cannot expect that any great interest would be shown in religion. Present sufferings cry out for alleviation. The life that now is must be rendered tolerable before attention can be directed to that which is to come. Yet every day, in the larger cities, and even in the rural districts, side by side with the poverty of the laboring classes one meets ostentatious displays of wealth on the part of those who make slight contributions through brain or pocket to the well-being of the needy. As if this were not enough to excite jealousy and hatred against

the dilettanti rich, their pleasures, and the aims they apparently cherish, have been demoralizing alike to themselves and to the poor. Setting at nought in their own conduct the laws of God, and turning their backs upon the Church and its ministry, they have furnished an example which the hosts of poverty have not been slow to imitate.

But even more serious, at least among the middle classes, than the unfavorable influence of wealth, and the life which it has been leading, have had on piety, is the influence of the learned classes. The attention which, since 1860, has been given to natural science at the expense of subjects more intimately concerning man, has led many of those pursuing it to cherish materialistic views of the origin of the world, to look upon man himself as a development from mere matter, and to think of his soul as a functional part of the body. If at the beginning of the century, faith even in the presence of Rationalism was strong in God, in immortality, and in virtue, that faith has constantly grown weaker, till in certain circles, especially between 1865 and 1880, it was almost entirely given up.

At the beginning of this period, the philosophy of learning and of wealth was that of Schopenhauer, a philosophy of doubt and despair. If the philosophy of Edward von Hartmann, which to some extent replaced it, is on the whole an improvement upon that of Schopenhauer, even on Hartmann's theories life is hardly worth living. With minds of a certain cast, Schopenhauer and von Hartmann prepared the way for a revival of the philosophy and asceticism of Buddha. Some sort of religion is for the human mind indispensable. What better faith, some have thought,

to adopt in lieu of faith in Christ, than faith in an oriental saint—what better substitute for the self-denials of the Gospel than those of the sage of India? Schopenhauer himself is said to have looked favorably on the claims of Buddhism, and to have advocated its ascetic principles, though in his own life, at Frankfurt-on-the-Main, he took no pains to practise the theories which he approved in others. Much as he had to say about the blessings of death, he was among the first to leave the city on the approach of cholera. It remained for Nietzsche to proclaim a philosophy of mere pleasure and unlimited power for wealth and culture. With him might makes right. Purely Machiavellian in his theories, he admires such men as Cæsar Borgia, and attacks Christianity and its Author with a coarseness rarely met with outside his pages. In the entire New Testament he finds but one character worthy his approval, the character of Pilate! He would live in the present, and limit his enjoyments, no matter how coarse they are, only by his ability to secure them.

For those who turn in sorrow from such theories as these, even Egydy's "One only Christendom" furnishes no real help. For this new religion, is, as its critics have shown, but a worn-out Rationalism clothed in new garments. Yet the hunger for something better than modern philosophy or the religion of the East can present, has led to the formation in many of the larger cities of *ethical societies*, in which at least the semblance of good morals is taught and practised. Possibly this is the last halt which culture will make on its return to the pure religion of Christ. Thanks to the modesty of science herself, in the face

of problems which she cannot solve in her laboratories, and of myriads of questions to which she can give no satisfactory answer, there has been a decided reaction in thoughtful minds in favor of the older views as to the origin of the world and the place of man in it. Not only is confession of ignorance voluntarily made by eminent scientists; students also have been encouraged to turn their attention once more to the profound problems connected with the origin, the nature, and the destiny of man. Now that it is seen that he is by far the most important being on the planet, that all things point to him as the object for which all else exists, it is admitted by many scientific students that there may be a personal God; that man may possess a spiritual nature; that a future life is not impossible; that there is a well-marked distinction between right and wrong, virtue and vice; and that it may be wise to strengthen the Church as an institution that must always fill an important place in the culture of man. It is not too much to say that in the so-called contest between science and the principles of a Christian philosophy, although a full and open surrender is not to be looked for, the latter have won.

But science should not be compelled to bear the whole burden of the infidelity among students of nature. Unbelief in a divine revelation almost inevitably accompanies superficial studies of any kind. Of these Germany has had her full share. Dilettanti students, of whom there have been many, make few contributions to faith. For a person who confines himself to a single branch of study it is difficult to realize that there are other departments of learn-

ing as important as his own, or that, so long as he confines himself to one department, he can acquire no completely harmonious view of nature, or of man in his relation to it.

Criticism of the Scriptures by such men as Baur and his successors, the Life of Christ by Strauss, and other treatises of a similar character, published in order to cast doubt on the integrity and trustworthiness of the Word of God, have produced unbelief in the minds of large numbers of thinking people. The scholarship of the present day, however, is able to show that few of the conclusions of the earlier critics are in accordance with the facts, and that the reasons for confidence in the Scriptures have not been weakened by previous attacks on their integrity.

Parties in the Church, such as a center, a right and left wing, among professed believers in Christ, have had a bad influence, both without and within the Church. Doctrinal divisions, save for reasons evident to all, are always injurious to piety. It is a matter of rejoicing that, in the presence of common dangers, dogmatic divisions in the Church are being laid aside, and that the leaders of these divisions are co-operating earnestly together in efforts to win back to the Church the multitudes which their own neglect and the false teachings of avowed unbelievers have rendered indifferent or hostile.

For many years wealth and learning have lacked a common bond of union. At the beginning of the century literary aspirations brought them together. Then came the desire, long cherished and finally realized in the wars of 1870–71, for a united Germany. Under the pressure of great social dangers

and in the presence of problems concerning the nature and destiny of the human soul, it is not impossible that another principle of union may be found, and that under its application the Church and its institutions will become stronger than ever. In the Roman Catholic portion of the population this union already exists. As the result of the expulsion of the Jesuits, and the Falk Laws, the latter the outcome of the Kulturkampf, Romanism has gained in power and spirituality. At present it has more freedom and enjoys greater privileges than the National Church of Prussia. By its persistent and successful struggles with the government it has drawn a considerable number of the votaries of fashion into its fold. From the ranks of wealth and learning those have come who seek a refuge from the uncertainties of discussion and a peace of conscience which obedience to authority can alone furnish. Reaction in matters of religion is by no means rare. There is no little wisdom in the assertion, attributed to Dr. Adolph Stoecker, that the dogma of papal infallibility is the answer to the ape theory of man. Darwinism and its evolutionary successors are in a measure responsible for the recent aggression and more dogmatic attitude of the Roman Catholic Church. If in the presence of the materialism of the times, and in spite of the sneers of infidelity, the Church of Rome has held its own, and even made notable conquests, it ought not to be difficult for Protestantism to do the same. As a matter of fact, Protestantism *has* held her own. While every year furnishes reports of accessions to Rome from the Protestant Church,

these accessions are more than equalled by gains from Romanism.

Perhaps we shall be more in sympathy with those who have the welfare and growth of the Church as a burden on their hearts, if we consider a little more carefully than we have yet done, the economic condition of the people during the past generation, as well as their present condition.

The position occupied by the middle class in Germany is one of real difficulty and of growing dissatisfaction. It stands midway between the proletariat and the ranks of wealth and culture. Comparatively few of its members are rising into the circles above them, while many, unable to maintain themselves in their present position, are sinking to the level of the proletariat. These changes are due not to anything for which this class can itself be blamed, but to the economic conditions of the times. Agricultural depression, for example, and the seeming inability of the law-making power to do anything to remove it, have brought suffering into homes once full of peace and plenty. Small farmers have been obliged to dispose of their holdings, and to earn a scanty livelihood by working for large landowners. Some go to the city and almost at once assume a lower social position than they have hitherto held. A few find a means of support in keeping boarding-houses, restaurants, or small hotels. As a rule these places become centers of corruption and vice. The old custom of renting land in small portions from the larger farmers, paying for it in work, and receiving aid in plowing from the great farm in return for extra work, is less

frequent than formerly, even in Eastern Prussia. Wages are paid in money rather than in kind. Though this is satisfactory to the recipient, wages so paid are worth less than those received under the old method. Money slips through the wage-earner's fingers. He does not know how to spend it wisely. Finding it harder and harder to live in the country, becoming discouraged when there, and losing his interest in the Church because of his increasing poverty, it could not be expected that in the city, or that anywhere among strangers he would pay much attention to religious things. Yet an earnest pastor will often find his heart responsive to his appeals, and its possessor quite ready to return to an allegiance which he has temporarily thrown off. If these changes are more frequent in the eastern portion of Germany than elsewhere, they are not unknown in any section of the country.

Far worse, in reality, even if the pain of his condition is not as keenly felt, is the situation of the day-laborer in the country. Unlike the land-renter, he has never quite been his own master. He has preserved his independence, and does so still, but he has never known the luxury, even if he has long lived in the same house or hut, of calling anything his own. He has been content with day wages. Frequently the necessities of the family have compelled the wife and the elder children to work in the fields, at least during some seasons of the year. Prior to 1870, these day-laborers lived in comparative comfort. They earned but little, and though they needed little, they often lived on the edge of want. With the decrease in the profits of farming, wages grew less,

and as the price of provisions did not decrease, but rather advanced, the comfort of the day laborer diminished. He did not know what to do. Never over virtuous, although not openly vicious, the price which girls could command in the city tempted some families belonging to this class to encourage their daughters to enter upon a life of sin. At the same time the sons of the household, at as early an age as possible, sought the larger town as affording a better opportunity for a life of crime. From what other source than the country, and from what other families than those low in social standing and suffering from want, can come so naturally the supply of that great army of fallen women, of whom Dr. Stoecker says five thousand are registered in Berlin alone, and that not less than fifty thousand altogether are known to live in that city! How can there be less than this number, if it be true, as some excellent authorities assert that nine-tenths of the male population of the city patronize them! At any rate, the revelations of the Hospitals make up a fearful record.

In their work these day-laborers have been compelled to compete with companies of so-called free laborers, who, under contract, are brought from distant sections of Germany to gather in the harvests, or render some other needed service. The steam-threshing machine has now made it possible to free the grain from the straw in a few days of work. The old method of beating it out with a flail gave employment to large numbers nearly the whole winter. Where land has become too valuable for flax-raising, weaving in the homes has largely ceased, and this source of income has been taken from the poor coun-

try wage-earner. No wonder he is discouraged. Carried by his ambition to the city, he soon becomes disheartened even there. What can he do? The work he wants is not to be had: there is not enough of it for all. It ought to be no surprise to anyone, if in his hopelessness he seeks relief in suicide. This side of death he and his have no hope. If for a time he manages to find means of support in the city, or in the manufacturing town, he easily falls a prey to the Social Democrat, who promises to improve his social condition and inflames his mind with thoughts of revolution. To persons in this social condition it is very difficult to present the truths of the Gospel. The cares of this world destroy even the sense of spiritual perception.

The changes which press so heavily on the small landholder and the day-laborer press with equal severity, although differently, upon large landowners, and render it impossible for them to prevent the sufferings of those to whom hitherto they have furnished the means of subsistence. Many of these fall into debt and become slaves of drink and the gaming table. Then the money lender has them in his power. Small country traders and artisans also suffer. Great sections of country at times seem to fall into a kind of despair. If in such circumstances the old faith in religion remains sacred, if the old respect and reverence for the Church and its ministers are retained, it is all that can be expected. Even this is a triumph of grace. Instances not a few could be given where this has been done, where suffering on the part of the lower classes has called forth sympathies and ministries on the part of those

socially above them, which have laid the foundation, not only of close relations, but of lifelong friendships. The fact that the Church and the clergy are awake to the conditions which everywhere prevail is one of the hopeful signs of the times.

But indifferent as the conditions are, they are not wholly bad. Take the country through, at least five-sixths of those who might be looked upon as belonging to the middle class are, in a small way, independent. Some of them are employers of labor. Mechanics often employ other mechanics, and work by their side. Statistics show that the number of persons engaged in some kind of manufacturing and who do not employ more than five assistants, bears a very large proportion to the whole wage-giving class. Even if smaller manufacturers get their work, as they frequently do, from large establishments, they take it to their own shops, where they are their own masters.

Probably the life most dangerous to good morals and most liable to extreme suffering is that led in the great manufacturing centers and in the cities. Here wage-earners, once respectable, through lack of economy, imprudent marriages, loss of work, reduction of wages, sickness or accident, are often suddenly reduced to poverty. The pressure of competition for many years has rendered the relation between the great manufacturer and his help very strained. To a company of weavers who complained to Bismarck, in 1865, that their wages had been reduced while the cost of living was constantly increasing, the statesman replied that while he would do all that could be done for them, they must not blame employers for a condition of things everywhere prevailing. Since that

time, in many branches of industry, wages have been raised. In other respects, much has been done for the wage-earner. Laws have been enacted for his protection. His hours of work have been shortened. Companies have been formed to insure him against sickness, accident, and old age. Yet, in spite of all this, his condition has not greatly improved. In 1865 the Bebel-Liebknecht movement began. In 1877 appeared the Geneva manifesto, calling upon the proletariat the world over to unite against authority of every kind, and against every form of privilege. This was the foundation of that Social Democratic movement which, while it has brought no economical advantages to those connected with it, and has not diminished the loyalty of the larger portion of its adherents either to country or Sovereign, has yet been the cause of much anxiety to statesmen and Christian patriots, since its leaders have not hesitated to avow principles, the logical outcome of which is the destruction of every form of authority, the denial of the right of personal property, the breaking up of the family and the home, and the re-establishment of anarchy and barbarism.

CHAPTER XVI.

EFFORTS AND MEASURES TO MEET THE NEW DANGERS OF THE TIME.

Alive to the dangers of the time, men like Dr. Stoecker have devoted themselves to mission work in the cities, and to the spread of Christian literature among the people. From Berlin as a center, they reach every part of the land. The sermons of the great preacher, tracts from wise and ready pens, interesting and instructive papers, find their way every week into thousands of needy homes. Through the Inner Mission persons are trained to meet young men and women who come from the country to the city, and protect them against the pitfalls spread for their feet. It is often possible to persuade those who have left their homes in the rural districts from a desire for greater freedom and in the hope of obtaining larger wages, to return thither. Into homes of discouragement and want in the city these ministering servants of a Christian humanity find their way, and with words of friendly sympathy revive hope in hearts whence it had almost died out. Under the influence of persons like Licentiate Weber, ministers, professors in the Universities, men employed in the civil service of the country, and eminent laymen, some of them of noble birth, and representing all shades of theological opinion, now meet together

annually, in a Social Congress, to consider the conditions of labor, the duties which capital owes to it, to the Church, to the Government, to wealth, and to learning and privilege of every kind. A rich literature on these subjects has already been created, and much done to implant a better feeling in the minds of those who had been seriously alienated from everything that called itself Christian. Now that the eyes of the ministry, of professors in the Universities, of members of the nobility, of great landowners, of manufacturers, and of men of influence in all walks of life, have been opened to the misery of vast numbers of their fellow creatures, no efforts on the part of the Government to prevent the discussion of these matters in public assembly will prevent their discussion, at least in private and through the press. To these matters the best Christian thought and the highest wisdom of political science are directing their attention.

Herculean efforts are also being made to win back to the Church those who have wandered from her, nor will these efforts cease till the wanderers are reclaimed. The methods employed are varied, but in aim and spirit they are one. The ruling principles are supreme love to God, and the treatment of every man as if he were the neighbor whom we are to love as we love ourselves. When these principles shall have been universally accepted, the economic ills from which Germany is suffering will vanish, together with most of the other ills that afflict her. As these principles are proclaimed from thousands of pulpits every Sunday, it is not too much to hope that they will triumph, and that the Church of the Reforma-

tion will be restored to her old place in the hearts of the people. Those who are engaged in what seems to many from other countries the unchristian, anti-Semitic crusade, say that they are governed by a Christian spirit. They do not hate the Jew as a man, nor have they any enmity against his religion. They affirm, however, that the principles by which he acquires wealth are not only demoralizing to trade, but destructive of common honesty, that the influence he is exerting on youth is corrupting in the extreme, and that the life which he leads after he has obtained wealth is a life wholly wanting in elevation of purpose and self-sacrificing deeds. To this arraignment there are, of course, exceptions, and these are gratefully acknowledged. But, in general, so anti-Semites say in self-defense, those whom they oppose are doing more than any other class of citizens to undermine the moral foundations of society. It is for this reason that anti-Semitism survives, and continues to attract high-minded men to its ranks. But whatever be one's final judgment of the movement, it must be admitted that it reveals the existence of a strong moral purpose among gifted and prominent men both in Church and State. Like other currents of thought and methods of procedure, it suggests more than it asserts. It shows that the tendency is toward purer and simpler standards of living, greater honesty in business life, to the inculcation of a more brotherly feeling between rich and poor, and to an attempt to realize on earth the principles of the Kingdom of God. To the realization of such aims as these the activity of the German Church is now directed.

Let it be admitted, as it must be, that at present the laboring classes quite generally are alienated from the Church and her institutions, and, in consequence of the struggle for life, are giving little thought to a life to come. For this alienation we can easily account. Its causes are not permanent, and since some of them have been discovered we may be sure they will be removed. Over against this separation of the masses from the ministries of the Church, are to be placed the tens of thousands who still adhere to them, and the ever growing number of those who believe in them with a heartiness hitherto almost unknown. Since the era of the sixties Sunday-schools have sprung into existence and have rapidly overspread the land. Through the children who attend these schools thousands of homes, previously inaccessible, are reached with Christian literature. Acting upon the principle that the formation of character is better than its reformation, the Church is endeavoring to seek out those who have been confirmed, instead of allowing them, after the fashion of an earlier day, to drift away into worldliness and sin. They are gathered into Societies for Young Men and Young Women, and put under the care of persons whose wisdom and piety fit them to be leaders of these Societies. With increasing demands on the time and energies of the pastor, the aid of consecrated men and women in the ranks of the Church has become necessary. Objections, which even recently existed, against their employment are fast passing away. Pastors cannot do the work which the numerous activities of the Church render indispensable. Putting aside old prejudices, they have called upon this one and that

one among the trusted members of their Churches for assistance. Thus laymen, with hearts full of Christian love, have been drawn into one reform after another, till now there is a great army in the aggregate, fighting against the destructive influences of evil. The time cannot be far off when laymen will take as prominent a part in every form of Church work as is taken by them in Great Britain or in the United States. The tendency toward this employment of the laity is one of the most hopeful signs of the day. In this discovery of a Christian force, which has long lain dormant, the Church is becoming conscious of her real strength. She is perceiving that she has as many channels through which to send out her blessings to the people, as she has earnest believers within her fold. She has also come to see that the personality of the individual worker is of importance, that benevolence is worth more when dispensed by a consecrated deaconess or brother, than when bestowed in a merely formal manner by a State official. That large numbers of laymen, in the aggregate, are considering their personal responsibility for the life and influence of the Church accounts for the steady increase in her contributions for benevolent objects, and is a hopeful augury for the future.

In every country there are myriads who care only for themselves, who have plenty of money for personal pleasure but none for the Master, who are slaves of drink and open sin, who anxiously shun honest occupations and devote themselves to crime as a profession; but we must remember at the same time that there are also myriads who seek after the highest life, and in character and action strive to realize

the highest ideals. Happily the number of those who still retain respect for the principles of Christ is large, even in Germany. There, as in America, it has become the custom to report the evil that men do. Of the good that is done the Press is, for the most part, silent. Outside of Germany we do not judge the Christian character of a nation by the reports its Daily Press gives of the vices of the people. In Germany, as elsewhere, we must search for the good that is done silently, and seek the acquaintance of those who are striving to stem the tides of sin and make the nation an essential part of the Kingdom of God. The German Church is meeting the dangers which threaten her social life in her own way. She is meeting them with the weapons she can best use. She is proceeding with the wisdom, the patience, and the thoroughness, which are characteristic of her best trained men. That she will eventually succeed in removing the dangers which now lie in the path of her social and Christian life ought not to be questioned.

It is instructive, as well as encouraging to observe the means by which the present partial reaction against infidelity and indifference to religion has been brought about, and a new vitality imparted to the Christian institutions of the State. Among these means, not the least important is the awakening of earnest Christian patriots within the Church to the real needs of the age and to the discerning of the "signs of the times." When it was seen whither the Darwinian theory of the Origin of Species, the Descent of Man, and related scientific theories, were tending, devout students of nature began to ask if

these theories were true and in accordance with facts, and if so, whether they could not be brought into harmony with the revelations of the Word of God. Ere long it was discovered that while retaining faith in Christianity one need give up nothing which science has demonstrated to be true. Furthermore, it became evident, that in spite of the criticisms on the Bible, and the systems of materialistic philosophy which had cast their baleful shadows over so many influential schools of thought, there was no real necessity for ceasing to trust in a personal Savior, or in what seem to be the self-evident facts of human nature. Hence the revival, within the last twenty years in nearly all the National Churches, of the old conviction that men are sinful, and that without regeneration through the agency of the Holy Spirit they cannot enter into the Kingdom of Heaven. The growing pressure of new responsibilities connected with the development of the Empire gave a clearer vision of the nature and extent of the duties that men owe to one another if they would carry out the fundamental principles of their religion, supreme love to God and love to one's neighbor as to one's self. It furthermore became evident to all thoughtful men, that Christian benevolence and Christian activity must take on new forms, or the Church would lose power with the masses to say nothing of those in the higher ranks of life. An admirable agency through which to meet these pressing demands of the new era presented itself in the Inner Mission, which Wichern, of the Rough House, Hamburg, had so warmly commended to his brethren at Wittenberg in 1848. Since that appeal of the great philanthropist,

ministrations in the name of humanity and the Christian religion have been so varied and extensive as to challenge the admiration of the entire Christian world. In them all the need of personal service has received the chief emphasis.

In the ten years immediately following Wichern's address at Wittenberg comparatively little was done, though there was a solid, if slow, growth. Since 1860, and in a marked manner since the recognition of William I. as Emperor of United Germany, the expansion of the work undertaken in the name of the Inner Mission has been rapid and cheering.

Indirectly, two causes have contributed to this: a keener perception of the importance of religious instruction in all grades of schools, and the increasing attention throughout Prussia to the need of a better observance of Sunday. Although the school law urgently pressed a few years ago, was withdrawn at the last moment, as some felt, unwisely, still its provisions in reference to religious instruction in many cases are likely to be carried out. Pastors are sure to give more careful attention than formerly to the kind of instruction imparted in the schools, and where it is not satisfactory, to become responsible for it themselves. In parochial schools, Protestant and Catholic, this instruction has always been consistent and thorough. In other schools, in theory at least, instruction in the Scriptures and in the fundamental principles of the Christian religion, has long been a part of the curriculum. The ethical value of such a course of study, even if it is somewhat formal, can easily be seen. In view of the opposition of Social Democracy, and of avowed unbelievers, Christian people

are insisting with more earnestness than ever that this instruction shall continue to be given, and with all the fullness which the law requires.

In order to render it possible for the laboring classes to attend Church, at least once a day, the law-making power in Prussia, under the so-called Sunday legislation, freed them as far as could be done, from the obligation to work on that day. Certain kinds of work are altogether prohibited, while other kinds are limited to certain portions of the day. No work that will disturb worship during its accustomed hours is permitted. Stores and shops which provide food for the people can remain open till about half an hour before the time for morning service. Of course a great deal of public work is still held to be necessary. Trains are run, though somewhat less in number, as usual. The mails are carried, and letters are distributed on Sunday, as on other days of the week. Some manufacturing establishments continue their work on Sunday, with a force varying from one-half to thirty per cent., of the whole number of persons ordinarily employed. While every employé is free to work, or to refuse to work, as a matter of fact, the fear of losing one's place compels one to yield to the wishes of those who are in authority. Although the Sunday laws are not all that could be desired, they are a great improvement on previous conditions, since the Government recognizes the religious character of the Sabbath and people are encouraged to attend Church. It is too soon to say how many avail themselves of the privilege. It would be strange if with those who had long neglected Church, partly from force of habit, partly because they are obliged to work

on that day as on any other, and partly from growing indifference to moral and spiritual obligations, an immediate improvement in Church going showed itself. It is more natural to suppose that people freed from burdens of work would at first employ the day in recreation, in making excursions, in visiting friends, or in anything which contributes to personal pleasure. Those who have shown the most interest in the welfare of the people are confident that fidelity on the part of pastors, city missionaries and Christians generally, will result in bringing thousands into the Church who have not hitherto been in the habit of attending it, and who in fact have been prevented by their duties from doing so, as well as in gradually reviving and strengthening the religious life of the nation.

But the chief agency for effectively reaching those who are hostile or indifferent to religion, is the activity of Christian love. Nothing so clearly illustrates the power of this love as the present working of the Inner Mission. Primarily designed to win back and save those who in name were connected with the Church, and for whom, under her constitution, the Church deemed herself responsible in the exercise of compassion toward these wandering ones, she has not failed to proclaim to them the grace and love of God in Jesus Christ.

As David von Augsburg said, in the thirteenth century, "All the poor, the sick, the heavy at heart, all who grieve, all sinners, all the sorrow which has been, and shall be in the world, are to be gathered up into the hospital of the heart and there given the compassion which is needed." Wichern's words, on that memorable day at Wittenberg, (September 22,

1848) have borne fruit: "The Evangelical Church bears witness that love belongs to me as truly as faith. Christ must be preached not only in the living Word of God, but in divine deeds, of which the highest is that of delivering love. If the church accepts her call to the work of the Inner Mission, then for her there dawns the day of a new future. But no day-break is possible without penitence. We must all bow down before a guilt which we have both inherited and made personal. This penitence must form the boundary between the old and the new period of the Church. Then will she announce the message which the Master entrusted to her, the delivering power of His grace."

The growth of the work upon which Wichern laid such stress shows how greatly it was needed. It has constantly received the blessing of God. In 1833, there were but four "Mother Deaconess' Homes" in all Germany, and with these central establishments but few branch houses were connected. In these "Mother Homes" women were trained for personal Christian service among the sick, the ignorant, the poor, and the vicious. Perhaps there were as many Roman Catholic Orders open for women ready to devote themselves to a life of Christian charity. These have increased very rapidly in number since that time. In 1891, Schaeffer reports the existence of sixty-three "mother houses for deaconesses," with a correspondingly large number of dependent establishments, from which nearly eighty-five hundred "sisters" go out constantly to their self-denying labors. The number of these consecrated women cannot now be less than nine thousand, and new "mother houses"

are springing up as the demand for them makes itself felt. Differing from each other and from the original home opened at Kaiserswerth by Fliedner in certain details of management, they agree in the principles of Christian love, which they make prominent as the motive of their efforts to reach and save the perishing. The National Union of Women, with upwards of nine hundred branch unions, designed at first to meet the necessities of war, but even in times of peace finding a wide field for its benevolence, together with the Red Cross Society with its representatives in every German State, have discovered that the Christian spirit, so characteristic of the deaconess, and of the Inner Mission, is indispensable in their work. Where there is no formal connection with the Inner Mission, there seems to be an almost unconcious purpose to imitate its methods and manifest its spirit.

The fields (as shown in previous chapters) which the Inner Mission is now cultivating are by Schaeffer reduced to seven. Each of these fields is large and inclusive. They are designed for (1) the education and instruction of children, (2) the education and preservation of youth, (3) the rescue of the lost, (4) the preservation of those who are in danger, (5) the care of cripples and the sick, (6) for the distribution of Christian literature, and (7) for efforts to meet and remove social needs.

Essentially the same classification is given by Wurster, P. Kruse of Langenburg, and other writers on the Inner Mission. An essential part of the work of this Mission is the effort to seek out and train for future service those who are called of God to render it.

At present the income of these Deaconess' Homes alone is not less than nine and a half million marks annually, besides the amount required to support and carry forward other branches of Inner Mission benevolence. If, at first sight, it should appear that the Inner Mission were seeking almost exclusively to alleviate bodily suffering, to remove social conditions, to rescue the lost, in a word, to render life in this world more tolerable, it soon becomes evident that it really aims at winning the objects of its charity back to the Church, and to hearty allegiance to Christ. As one result of these efforts, Romanism, Judaism and Humanitarianism in Germany have been roused to a benevolent activity which reaches out after those who naturally fall within the sphere of their influence. Another result is that the State has become more humane and more Christian in its spirit and its legislation, and has assumed the care and support of thousands of unfortunates in whom half a century since it seemed to have no interest.

That the leaders of the Protestant Churches have entered upon a crusade against the devastation which sin has wrought in the professed members of these Churches is extremely laudable. They are not to be charged with selfishness: they are simply trying to be faithful to their own. In this they are not unmindful of the necessities of those who are without their communion. Through these exhibitions of brotherly interest and willing self-sacrifice, the Church is regaining some of her old power with the masses. She is also showing those who live for pleasure, and find that only in material things, that there are objects to which their energy and money

may be devoted which would impart to life a depth of joy of which they have had no experience. The infidelity of culture and of materialism also has been obliged to confess that the Christian activies of large numbers within the Church owe their existence to motives in regard to which unbelief is a stranger. Through the tender ministrations of personal love, the soil of indifference and selfishness has been broken up and made ready for the seeds of imperishable truth.

These changes in the attitude of vast numbers toward the Church and her ministers, clearly visible to those who search for them, and are most intimately acquainted with the characteristics of the German people, have been wrought mainly within twenty years, and largely during the last decade. That we are justified in looking for a decided increase in the near future, in the interest now taken [in the Church and her legitimate work in evangelization and works of beneficence, is the opinion of those who are filling her pulpits and are engaged in administering her charities.

But the Church of the Reformation, in which so many take pride and which is now striving as she never before strove in her history to discharge her duty toward the wayward, the poor, and the neglected, is something more than a mere organization for works of charity and mercy. As her members believe, she is the source of true doctrine for the people. Through her the revelations of God to men are made known. This does not mean that she may claim any infallibility as a teacher and expounder of dogmas, or that she is fettered in her exposition of truth by creeds or

catechisms, but that her Mission is to present the words and life of Christ in simple, intelligent language to her hearers, that through the indwelling Spirit she can do this authoritatively, or with such strict loyalty to truth that she may safely be followed as a religious guide. Her opinions on matters of faith are therefore of value. While posing neither as a defender of orthodoxy nor as a champion of liberalism, she claims to be in such relations with God and His revealed truth, as to justify the position she seeks to fill as a teacher commissioned from above. Through the union of persons, cherishing substantially the same views with reference to the fundamental doctrines of Christian faith and practice, she is a fellowship of believers. In this fellowship, which is also a living organism, made such by divine purpose, abides the spirit of peace, of love, of helpfulness, of self-sacrifice. Here, among the disciples of the Lord, is a refuge for the weary and heavy laden. Yet this fellowship is not the mere union of those who are drawn together by the fact that they cherish similar aims and are ruled by the same spirit. While recognizing a similarity of purpose and motive, the fellowship formed under it is perfected and protected by a Constitution, by laws which have been carefully considered and heartily accepted, and by customs which one is not at liberty to disregard. In other words, the Church has an outward form, which even unbelievers cannot fail to perceive. Through this form she accomplishes her mission in the world. Hence the emphasis which is so constantly placed on the observance of Church Law, the recognition of authority in the Church and the care to make

it plain to all that duties must be discharged, if privileges are to be enjoyed. Within the fellowship thus protected by the forms with which it is clothed, any who will, may find warm and loving welcome. It is also held that the Church is the conscience of the community. This means that from her pulpits the sins of the community, the nation, individuals, and bodies of individuals are pointed out, the duties which men owe to each other are clearly set forth, and any deviation from these duties is earnestly, fearlessly rebuked. In order that the Church may be equal to the exalted position she occupies as the religious guide of the people, and the channel through which truth is to find its way to them, her leaders realize more and more the duty of being led by the Spirit, while yet holding to the "form of a sound doctrine." For many years her ministers have apprehended truth intellectually, rather than through experience, and have taught principles of Christian faith and conduct, as they would teach the principles of moral or ethical science. There has been a tendency toward formalism in piety and toward satisfaction with mere external propriety in conduct. In many quarters there has been in this a marked change. The Ritschlian School, for example, insists upon experience as a test of truth. Even those who do not belong to this school and who have a horror of its teachings, are compelled to admit that its test is one which cannot be safely set aside. If, in many instances *confirmation* still serves as an introduction to society, or as marking the arrival at an age when the person can be left to himself, pastors are seeking to make it a public, a conscientious, an intelligent

confession of saving faith in the Lord Jesus, and the beginning of an active Christian life.

Nor has Germany been wholly insensible to the spiritual influences which have powerfully affected England and America during the last thirty years. The visits and soul-stirring words of Pearsall Smith have touched some hearts. Averse by nature to anything that savors of fanaticism, and therefore hostile to revivals in the English sense of the term, the freshness with which old truth has been presented by evangelists from across the channel, has contributed in no small degree to the spiritual fervor which so frequently exibits itself in Germany to-day. Certain Christian institutions have been received directly from abroad. Mr. Woodruff of Brooklyn, introduced Sunday-schools into the country, and taught the people how to make use of them. Through Von Bodelschwingh, so well known by reason of his benevolent enterprises at Bielefeld, German Christians have become acquainted with the Young Men's Christian Association and, in a modified form, are giving it an important place in the machinery of their Church work. Drummond is read in Germany with as much pleasure as in Great Britain, even if less widely. In common with his brother in the United States, the spiritually-minded pastor mourns over the lack of vitality in the Church as a whole, and over his own Church in particular. He sees the evils of the times and strives to remove them. He rebukes a tendency to a laxity in religious belief which leaves nothing positive upon which to stand. He would have men of positive views in the theological chairs of the Universities, organize and establish Seminaries in which men

of pure evangelical faith shall teach candidates for the ministry. Even the so-called liberal minister, though belonging to the extreme left, would ascribe piety to no one who does not love God supremely and his neighbor as himself. That is, liberalism has not diminished the sense of obligation to work through the channels of benevolence which the Church has opened, or to preach the Gospel on which her foundations are laid.

With a brief survey of the actual condition of the National Churches of Germany, as furnished in late reports, this chapter will close.

By far the largest and most aggressive body of Protestant Evangelical Christians on the Continent is the Union Evangelical Church of Prussia. She is a true representative of Luther's teaching and spirit, a careful expounder of the Bible as he understood it, a lover of Christian song, and a wise instructor in Christian doctrine of the youth of the nation. Judged by her numbers, the ability of her ministers, the fame of her scholars, the devotion and heroism of her missionaries, the wisdom with which she dispenses benevolence at home, she is a worthy sister of the Evangelical Churches of Great Britain and America. With all her faults, she is still true to her noble history. Within her borders less than six per cent. of the children of Protestant parents remain unbaptized. Few young women or young men are indifferent to the rite of confirmation, or to the instruction in the doctrines of the Church which precedes it. Not many marriages take place outside the Church, although these, more frequently than in previous years, are solemnized

by the civil magistrate. The civil form of marriage is less formal and less costly. New parishes are established every year: in 1892, eighty-four were formed. In the building of new houses of worship, and in the repairing of those which had fallen into decay, there has been, within the last six years, surprising activity, especially in cities like Berlin. In the year 1892, 5,766,577 persons partook of the sacrament. Though this is not convincing evidence that every one of this large number of communicants has been born again, it is evidence that a great many people in Prussia prize the sacraments of the Church very highly, and have some appreciation of their worth. It should not be forgotten that nearly all pastors require communicants to meet them privately for special preparation to approach the Lord's Table on the Sunday. But large as this number of communicants is, it is somewhat less than half the Protestant population of the State. The relative proportion of communicants to the entire population differs in the various Provinces of Prussia. In the Rhine Provinces, where the influence of the Reformed Church is very strong, the number is less than elsewhere. Church collections in Prussia for benevolent purposes in 1892 amounted to 1,134,854 marks, or one quarter of that number of dollars, a small sum for each member of the National Church, but quite a respectable sum considering the proportion of those who actually contribute. Gifts for special objects made by the living and by will, amounted, in 1892, to 2,231,330 marks, thus making the voluntary gifts of the Church nearly 400,000 marks in excess of the amount furnished by the Government and obtained by

taxation for the support of the National Church of Prussia. This is not a record of which to be ashamed.

Like the church of Prussia, the National Church of Saxony is well-organized and well-governed. This Church has felt the influence of Pietism, in Dresden more than anywhere else, and in time naturally came under the influence of Rationalism. But the doctrines of Luther finally prevailed. Such men as Luthardt, Kohlschütter, Meier and Löber have helped to stem the tide of unbelief. Of the children born of Protestant parents in 1892, 95.3 per cent. were baptized. Of marriages 96.45 per cent. were solemnized by the authorities of the Church. Although in Leipzig, only 23.5 per cent. partook of the sacrament during the year, the average for all Saxony was 48.85 per cent. Eight new parishes were formed, nineteen permanent positions for pastors were secured, eight positions for assistant pastors, six new Church buildings were dedicated,and twenty were renewed. The Church collections were 127,543 marks, or, with the gifts for special objects, 397,543 marks.

The condition of the Church in Hannover resembles that of Saxony. It is a small Church. Yet, in 1892, 59.5 per cent. of its membership partook of the sacrament. Baptism and marriages were relatively the same as in Saxony. During the six years prior to 1892 the gifts for all purposes were about 200,000 marks annually. In this province such men as Ludvig Harms, Petri Münkel, Niemann, have left behind them an influence for good which will not soon cease to be felt.

In Bavaria, where the prevailing religion is Roman

Catholic, the spiritual life of the National Protestant Church has been vigorous. It is an interesting fact that during recent years Romanism has made its largest gains in North Germany, while the largest gains of Protestantism have been made in Southern Germany. In Bavaria we meet the names of such men as Harless, Höfling, Thomasius, and Hofmann. These men were stars of the first magnitude. Löhe, Wucherer, and others have impressed a strongly Lutheran character on the Churches of this Province, and have stimulated them to earnest Christian activity. The influence of the Reformed professor and preacher, Krafft, has been felt throughout the Lutheran communion. Of Protestant children born in Bavaria in 1892, 99.54 per cent. were baptized. Of marriages, 98.92 per cent. received the sanction of the Church. Of mixed marriages, that is, where one of the parties is a Protestant and the other a Catholic, 53.8 per cent. were performed by Protestant ministers. Gifts of benevolence reached the sum of 1,180,078 marks, or an average of ninety pennies, a little less than twenty-three cents, for every nominal Protestant in Bavaria. This was at the time the highest average reached in any National Protestant Church in the Empire. In 1894, these gifts amounted 1,505, 928 marks, an average of a mark and a quarter, or about thirty-one cents for each Protestant in Bavaria. Figures taken from the "Chronik" of the Leipzig *Christian World* (No 6, 1896), are very interesting. Of 38,754 children born of Protestant parents, in 1894, 38,582 were baptized. Thirty-five children who were more than a year old received the rite of baptism. One person, born in 1868, was also baptized.

Of the marriages between Protestants more than half were performed by a Christian minister; 8,049 against 7,984 performed by a civil magistrate. Of mixed marriages, more than half received the sanction of the Protestant Church. Attendance upon the parochial schools was slightly below the average of 1893. Of 234 persons who withdrew from the National Church during 1894, 181 became Roman Catholics, 49 joined some religious sect, Baptist, Methodist, or Anglican, 6 went to Free Religious Societies, 1 became a Jew, while 10 joined no religious organization. The additions to the National Church were 139, 77 from the Roman Catholic, 1 from the Old Catholic Communion, 19 from sectarian Churches, and 16 from Jewish bodies. Not less than 68.5 per cent. of the Protestant population partook of the Lord's Supper.

The Church of the Province of Württemberg, mildly Lutheran, is pietistic in the best sense of the word. Beck, Kapff, Gerock, Burk, Weitbrecht and Kübel have determined the character of the Christian life here. Conventicles have been favored, and special meetings held for reading and explaining the Bible, and for private edification. Higher Criticism has had less influence in Württemberg than elsewhere. Only 58 children of Protestant parents failed to receive the ordinance of baptism during the year 1892. Of these, 36 were in Stuttgart. Only 198 couples were married outside the Church. Gifts for benevolent objects amounted to 517,000 marks.

The Church in Baden has long been rent by strife. "Schenkel against Uhlmann" has been the cry. Although the tendencies are at present toward evangelical forms of belief, the contest is by no

means at an end. The influence of Röthe, evangelical and spiritually minded as he was, has helped Schenkel and the Protestantenverein, or the party of the extreme left. Röthe seemed to be willing that the State should absorb the Church. In Baden, liberalism has been extremely intolerant. Outwardly, the conditions of the Church seem prosperous. Even "liberals" take a deep interest in the work of the Inner Mission as well as in social questions. Not less than 98 per cent. of the children of Protestant parents were baptized in 1892, while 97.2 per cent. of the marriages took place in the Church. Of mixed marriages, 55.83 per cent. were performed by a Protestant pastor. More than 55 per cent. of the constituency of the Church partook of the sacrament. Gifts for benevolent objects averaged seventy pennies for each member of the State Church, a large average considering the circumstances.

In the Archdukedom of Hesse, different types of belief and piety prevail. It was from the Church in Hesse that Baur and Schlosser came. In this Dukedom, careful attention is paid to the forms of religion. In 1892, every child but one, born of Protestant parents, was presented for baptism. Of the children of mixed marriages, 52.21 per cent. were baptized. In Upper Hesse, 129.23 per cent. of those nominally connected with the Church partook of the sacrament. This means that a good many came to the Table more than once during the year. In what is known as Rhine-Hesse, 73.74 per cent. came to the Table, and in the districts bordering on Baden 54.91 per cent. In cities where Social Democracy has large influence, the number of communicants is small. In Offenbach

for example, the numbers are 12.53 per cent., in Mayence 25.93 per cent. The total benevolent contributions amount to 249,294 marks. Reports from the Church in Kur Hesse, of which Cassell is the chief city, are more encouraging than formerly. Through the influence of the Consistory at Cassell, disagreements have been removed, and a new impulse has been given to Christian life and Christian work. For this, much is due to the wisdom and piety of such men as Zöckler and Grau.

One can hardly say that the condition of the Schleswig-Holstein Church is satisfactory. Doctrinally, the Church is hyper-orthodox, although liberalism of an extreme type is also found. In some places strong tendencies toward Free Church Confessions are observable. Yet in certain aspects reports are encouraging. In 1893, the baptisms embraced 93.96 per cent. of the births, and 94.23 per cent. of the marriages. Still, although a Lutheran country, only 28 per cent. of those connected with the Church partook of the communion, a lower average than in the countries on the Rhine, where the higher standards of the Reformed Churches for admission to the communion are not without effect on members of the National Church. Contributions, notwithstanding the wealth of the province, are small, reaching in 1893 only 40,864 marks, or not quite a tenth of what was given in the same year in the Rhine Provinces.

The Church of Mecklenberg, on which Klieforth is said to have fixed the stamp of a lifeless orthodoxy, does not stand in very close relations to the other Churches of the Empire. Earnest pastors complain of the attendance at Church, and gifts are small.

Spiritually-minded laymen think that the pastors are not in such sympathy with their people as they might be, and that this is one of the chief reasons why the religious conditions are not more favorable. Still, even here, the Inner Mission finds faithful supporters and the Saviour many outspoken witnesses.

It was not to be expected that the Church would make any deep impression on the life and opinions of the entire population of such cities as Hamburg Oldenburg, and Bremen. Yet these cities contain some of the most earnest Christians in Germany. The liberality and aggressiveness of some Churches in Bremen have long been known. But the tendency in general is to neglect Church ordinances, and to set a low estimate on the work of pastors. In Oldenburg the gifts for benevolence were but 9,850 marks, while in Hamburg only 73 per cent. of the children of Protestant parents were baptised, and 16 per cent. of the marriages took place outside the Church.

In the Dukedom of Anhalt, and in the Thuringian States, conditions are somewhat better. In Anhalt, in 1892, baptisms were 99.4 per cent. of the births, in Schwartzburg-Rudolphstadt, 99.34 per cent., in Sachsen-Meiningen, 99.01 per cent. Marriages in each of the these places were respectively 98.6 per cent., 99.55 per cent., and 100 per cent. The number of communicants was small, being 30.87 per cent., 38.7 per cent., and 31.67 per cent., of the Church membership. Of gifts, there are no reports.

Such a review as the above makes it plain why in many quarters there should be a complaint of a lack of pastors who are wholly devoted to their work, and who are preaching the doctrines of grace with ear-

nestness and enthusiasm. We see, too, why it is that so few laymen devote time and means to the spread of the principles of the kingdom of God. They have heard nothing from the pulpit to interest them in these principles. They have been accustomed to look upon the Church as an institution designed for the benefit of pastors, and for which pastors may justly be held responsible. But, as has been shown in the earlier pages of this chapter, there has been a great change both in the spirit of pastors and in the attitude of laymen toward Christian work. This change, brought about in part through the new problems to be solved and the new duties to be discharged, is likely to be still more marked in the future. In personal work connected with the Inner Mission, in the writing of books and articles in defense of Christianity, gifted and earnest laymen are finding fields of usefulness of whose existence they had not even suspected. Pastors are discovering that no sermons are so interesting, either to themselves or to their hearers, as those which set forth the simple doctrines of grace and which strengthen and stimulate faith in a personal Saviour.

The consequences of unbelief, especially in the form of Materialism, are showing themselves with a distinctness which is justly felt to be alarming. These have appeared in a tendency toward brutality in crime, and even in the pleasures which the uncultivated classes of society seek. The reason for this lies close at hand. If this life is all, if there is no future, if man is nothing but matter, there need be no sense of responsibility, no thought of eternity, no fear of a judgment to come. The stronger may right-

fully take advantage of the weak. The contest for existence may be conducted according to the laws of selfishness. Men may be scholarly, scientific, familiar with recent discussions in political economy and natural science, and still remain brutal in feeling, insensible to moral obligation, full of hate toward all who in any way thwart their purposes. It is from unbelief as a root that now, as in the days of the apostle, the sins of the flesh spring.

It is because this has been so clearly perceived that a revival of spiritual earnestness has in late years made itself felt, that fresh emphasis has been put on righteousness as an essential element in Christian character, that the Church has set herself, with a determination without a parallel in her history, to meet and withstand the positive influence of unbelief and the withering blight which has followed the merely nominal faith of so many of her members. Hence the efforts to counteract the false assumptions of infidelity, misleading conclusions drawn from the study of natural science, palpable errors in Christian doctrine, hasty interpretations of the Scriptures, and general neglect of the ordinances of the house of God. These efforts have not been without result. The increased attendance at Church is an indication that the people are beginning to think more highly of her services as a help to their own better life and greater happiness. They are perceiving that the Church is interested in them, is seeking their welfare even in this life, and are beginning to believe that for a life hereafter there are provisions and promises which they will do well to consider. The success of these efforts of the last decade is encouraging pastors to a

study of other means for reaching the people than those previously employed, and to a self-forgetfulness in their own personal work very rare fifty years ago.

In order to meet the dangers which are threatening from Roman Catholic aggressions and assumptions, and to prevent the drift from the higher circles to its communion, an Evangelical Bund, or League, has been formed which meets annually, and to which some of the most distinguished Protestants in the Empire are giving approval and assistance. One of its main objects is to show that the Christianity which Catholicism seeks to spread, and with which it would have its followers content, is not the Christianity of the New Testament, the Christianity which Luther preached, the Christianity which can help men to live as they ought to live in this world, and which will fit them for the world to come. Nor is the League blind to the temporal advantages Catholics are seeking to obtain from the Government, and to the burdens which, through their close political organization, they are constantly bringing upon Protestants.

During the annual sessions of the Social Congress, to which reference has more than once been made, the more pressing social questions of the day are discussed in a Christian spirit, and with all the thoroughness which men like Wagner and Harnack of Berlin, and pastors such as Stoecker can give them. But those who see the needs of the time most clearly, and are studying them most thoroughly, are convinced that the Church is the chief agency through which the people are to be reached, and through whose influence the evils which at present afflict society, are to be removed. It is for this reason that

Sunday Schools are prized, and are increasing in number, that Societies for Young People and even for Adults, in which the Bible is made a special object of study, are multiplying, that special services are arranged for children, and for those whose duties prevent their attendance at the regular services on the Sabbath. It is for this reason, also, that in some sections of Germany evangelists are employed, chiefly as helpers of overworked pastors, and that where it is possible parishes too large for one man to look after, are divided, or additional ministers are secured. The era of Church building, over which so many in Germany rejoice, has dawned because public sentiment recognizes the fact that apart from the Gospel, nothing can meet the wants of human nature or solve the problems which present themselves in the German Nation. Many of those who have the ear of the people, from the pulpit, through the press and the professor's chair, are urging them to look to Christian teachers for moral and spiritual guidance, rather than to those who believe only in philosophy, or in science, to search the Word of God for principles with which to build up character and secure happiness, rather than give heed to the assertions of men who would substitute for the clear and simple statements of this Divine Word, the theories of a new political economy, or of a destructive Social Democracy. In spite of the opposition of outspoken unbelief and of stolid indifference, true religion is steadily regaining its power with the masses, is winning them back to the Church, to a sincere faith in Jesus Christ as the Saviour of men, and is thus laying the foundations of universal contentment and permanent prosperity.

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